A FORME OF CATECHIZING,

set downe by Queſtions and Anſwers.

Wherein, the principall Grounds of Chriſtian Religion are deliuered.

By EDWARD ELTON Preacher of the word of God, in the Pariſh of S^t. *Mary Magdalens in Barmondſey*, neere LONDON.

1. *Concerning God.*
2. *Concerning Man, his creation, fall, and ſtate of corruption.*
3. *Concerning mans deliuerance by Chriſt.*
4. *Concerning the meanes of being partakers of Chriſt and his benefits.*
5. *Concerning the meanes of obtayning Faith, and the good things that follow Faith.*
6. *Concerning the eſtate of man in death, after death, particular iudgement, and the laſt and generall iudgement.*

LONDON:
Printed by *T. S* for *George Edwards*, and are to be ſold at his ſhop in *Pauls Church-yard*, at the ſigne of the Greyhound. 1617.

HINC LVCEM ET POCVLA SACRA
ALMA
MATER
CANTA
BRIGIA

A FORME OF CATECHIZING,

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The Preface to the Catechiſme.

HE chiefeſt thing a man or woman ſhould deſire and ſeeke after, is, how to liue and dye comfortably: and after death, how to remaine bleſſed for euer.

Now this can neuer be attained, vnleſſe a man know God aright, and haue a right knowledge of Ieſus Chriſt, whom he hath ſent. Ioh. 17. 3

The way to true comfort and bleſſedneſſe both in this life and for euer, is, to know God to be our Father in Chriſt, by the reuelation of his Spirit, according to his word. And this knowledge is not in vs by nature, and one ſpeciall meanes to attaine vnto it, is inſtruction in the grounds of Religion.

I will draw that I purpoſe to deliuer

in this kinde of exercise, to certaine generall heads and grounds of Christian Religion, needfull to be knowne and beleeued of all Christians, and handle these grounds by way of Question and Answer, that they may the better be conceiued.

Now then, the first ground and principle of Religion, I purpose to handle, shall be concerning God. what wee are to conceiue and beleeue concerning God.

A Forme of Catechizing, set *downe by Questions and Answers;* Wherein the principall grounds of Christian Religion are deliuered.

Question.

WHat is God?

A. God is a Spirit, or spirituall substance, most wise, most holy, eternall and infinite. Ioh. 4. 24.

Q. How are we perswaded that there is such a God?

A. Besides the euidence and testimonie of Scripture, by these reasons.

1. **By the creating and making of the world and all things in it: and especially** Rom. 1. 20. **the soule of man.**

2. **Secondly, by the workes of Gods** Zach. 12. 1. **prouidence, and chiefly his fearefull** Psal. 9. 16. **punishments on monstrous and notorious** Psa 58. 10. 11 **sinners in this life.**

3. **Thirdly, by common consent of all**

Nations, who rather worship any God, or gods, than none at all.

Obiect. *Ephes.* 2. 12. The Gentiles were without God in the world.

Answ. *The meaning is, they were without the true God.*

4. Fourthly, by the accusation & terrors of conscience: a man that commits any sinne in secret, his conscience naturally checking him, accusing and terrifying him for the sinne, and as it were drawing him before a iudgement-seate.

Rom. 2. 15.
Isai. 33. 14.

Q. How many Gods be there?

Deut. 6. 4.
1 Tim 2. 5.
1 Cor. 8. 6.

A. Onely one, and no more.

Obiect. *Psalm.* 82. 1. God standeth in the assembly of Gods.

Answ. *The word is there taken for Iudges and Magistrates, because they stand in Gods place or roome.*

Q. How is this one God to be conceiued of vs?

Deut. 4. 16.

A. Not by framing any image of him in our mindes: neyther can we conceiue him in his glorious nature, but we are to conceiue God, as he hath reuealed himselfe in his word, by his properties and workes.

Isay. 13 18.
1 Tim. 6. 16.

Q. What

Q. What be the chiefe properties of God?

A. **First, he is most wise,** Iob 12.13. Rom.16.27. 1. *Propertie of God.*

Q. What is that wisedome of God?

A. **It is that by which God doth distinctly and perfectly know himselfe, and all other things aright: and knoweth the nature, reason, and causes of all things.**

Q. What is the second property of God?

A. **He is most holy,** Isai.6.3.

Q. What is that holinesse of God?

A. **It is a most absolute & perfect puritie of all Gods properties and attributes: and it appeares in that he is most iust, and mercifull vnto his creatures.** Exod.20.5.6

Q. What is the third property of God?

A. **He is eternall,** Isaiah 41.4. Reuel. 1.4. **And that euery way, without beginning or end of daies. Angels and the Soules of men be eternall, but not euery way: though they shall neuer die yet had they a beginning, and they are eternall, not absolutely, but by participation.**

Q. What is the fourth property of God?

A. **He is infinite.**

Q. How many waies is God infinite?

A. **Two**

A. Two waies: First, in presence. Secondly, in power.

Psal.139.7. 1 King.8.27. Ier.23.24. **In presence.** Hee being present in all places, filling heauen and earth.

Deut.10.17. **In power.** He being able to doe whatsoeuer he will. Psal.115.3.

Ob. God cannot lie, Tit.1.2. or denie himselfe, 2 Tim.2.13. therefore hee cannot doe all things.

Ans. *To lie or to deny himselfe, are works of impotency and weaknes, and not of power; and therefore cannot befall God.*

For works of impotencie, or things contrary to the nature of God, as to destroy himselfe, or not beget his Sonne from all eternitie. Or things that imply contradiction: as to make a truth false, or that which is not, to be, at the same time, cannot befall God.

Q. How many wayes is Gods power taken or distinguished?

A. **Two wayes, it is either absolute or actuall.**

Q. What is his absolute power?

Mach.3.9. Phil.3.21. A. **That by which hee is able to doe more then either he doth, or will doe.**

Q. What is his actuall power?

Psal.135.6. A. **That by which hee causeth all things**

things to be which hee willeth, and doth whatsoeuer he will.

Q. What are the workes of God by which we are to conceiue him?

A. **They are two, Creation and preseruation.**

Q. How are we to conceiue of God in respect of creation?

A. **That he is the most mighty Creator of the world, and of euery thing that hath a being in the world.** Ier. 10. 12. Acts 4. 24.

Ob. There be many euils and hurtfull things in the world, as venemous & poysonfull beasts, hearbes, and such like, yea, euill spirits, the Diuell and his Angels, did God create them?

A. *Yes, God did create all these things, but we must vnderstand, that God made not poysonfull creatures so at the first, but they became so by the fall of man. Hurtfull and poysonfull creatures which now are for the correction and punishment of man for sinne, should not haue beene so, if man had not fallen.* Gen. 1. 20. 25

Againe, *God made the Deuill and euill spirits, at the first very good and glorious spirits, but they willingly and of their owne accord, fell from that purity in which they were created,* Iude. 6.

and

and so their being is from the will of God, but their being euill is from their owne wils.

Q. Did God make sinne, sicknesses, diseases and death, or no?

A. **No: these be no creatures of God, we finde not the making of these in the first creation of all things. Sin is no Creature of God, but the destruction of Gods Image, which is a Creature: and sicknesses, diseases, and death came into the world by sinne, and follow sinne. And** Rom.5.12. 1 Sam.2.6. **though they come from God as corrections, exercises, or punishments: yet are they no Creatures, as things that haue a being in the world, but rather as destructions of such things as haue being.**

Q. What is the worke of creation?

Gen.1. Heb.11.3. A. **It is the making of all things in their seuerall kindes, of nothing, by the mighty power of God in the first six daies of the world.**

Gen.2.19. *Ob.* Man was made of the dust of the earth, fishes of the water, beasts and foules of the earth, woman of man: How then did God make all things of nothing?

A. *God made the first matter of all things of nothing, & then of that matter were all things formed.*

Q. What

Q. What is the second work by which we are to conceiue God in our mindes?

A. **The preseruation of all things, created by his speciall prouidence, wee are to conceiue him in our mindes, as the most wise and mighty Preseruer of all things created.** 1 Pet. 4. 19. **God is a faithfull Creator, hee did not onely make heauen and earth, and all things in them, and so leaue them; but hee by his wise prouidence and mighty power doth preserue and gouerne the same.**

Q. What is that worke of preseruation of all things?

A. **It is the hand and power of God,** Psal. 119. 91. **continually exercised in sustaining and** Ioh. 5. 17. **disposing of all things created.**

Q. How doth God sustaine all things created?

A. **He vpholdeth them all in their be-** Heb. 1. 3. **ing, by his mighty word.**

Q. How doth God dispose of all things created?

A. **Hee guideth and employeth them** Mat. 10. 29. 30. **to good ends and vses, yea, euen the least** Pro. 16. 33. **things, as the Flie the Gnat, and such like: so that nothing comes to passe by**

chance,

chance: not so much as a little Sparrow hoppeth or falleth on the ground without the prouidence & disposing hand of God.

Q. How know you that God ordereth and gouerneth all things by his most wise and mighty power, and by his speciall prouidence?

A. Besides the euidence of Scripture, by experience, we see that meat and drinke being voyd of life, yet preserue the life of man: cloathing being voyd of heat, yet it keps the body warme, which could not be but by the speciall prouidence of God, giuing vertue to them.

Leuit. 26. 26 Mat. 4. 4.

Q. What are wee further to conceiue and beleeue concerning God?

A. That in one simple and vndiuided God-head, in one diuine essence, there be three distinct persons, the Father, the Son, and the Holy Ghost, and that these three persons are equall in eternitie and glory, that they are alike eternall, none of the three persons being afore or after another in time, and that they are equall in all things that belong to the nature of God.

Q. How is the Trinitie of persons proued?

A. By

A. By these places of Scripture, Mat. 3.16.17. cap.28. vers.19. 2 Cor.13.13. 1 Ioh. 5.7. There be three which beare record in heauen, the Father, the Word, and the Spirit, and these three are one. In that he saith three, he noteth the distinction of the persons: and in saying one, he sheweth the vnity of the Essence, that in one vndiuided God-head there be three distinct persons.

Q. What is the Father?

A. In respect of order, he is the first person in the God-head, without beginning, being of himselfe and from none other, and giuing personall Being to his Sonne. Psal.2.7. Ioh.5.26.

Q. What is the Sonne?

A. He is the second person in the God-head, hauing personall Being from the Father, of whom he is begotten from all eternity. Ioh.3.16. Ioh.5.26. Pro.8.22. to 32.verse.

Q. What is the Holy Ghost?

A. He is the third person in the God-head, hauing personall Being from the Father and the Son: he proceeding from them both, from all eternity. He is called the spirit of Christ: whence we ga- Ioh.15.26. Rom.8.9. Gal.4.6.

ther

ther and that truely, that hee proceedeth no lesse from the Sonne, then from the Father.

Q. Are these three persons three severall Gods, as three persons amongst men, are three severall men?

A. No: The three persons are but one God. Because the divine Essence is infinite, and admits no division: and the whole divine Essence is in every one of the persons; which are not severed, but onely distinguished one from another.

Reason.

Q. How are we to conceive the three persons in the God-head distinct one from another?

A. Two wayes.

1. First, in the manner of personall being, which each person hath proper to himselfe. As that.

The Father is the person which begets; the Sonne the person who is begotten of the Father; and the Holy Ghost the person, who proceedes from the Father and the Sonne.

2. Secondly, in the manner of working in the creatures. For the Scriptures ascribes.

To

To the Father the beginning of working. Ioh.5.17.19

To the Sonne, wisedome and counsell, and the dispensation of the worke, Ioh. 1. 3. All things were made by it (that is) the word, the second person in the God-head. Heb. 1. 2. By whom also he made the world. Hence he is called Wisdome, Prou.8.22.

To the Holy Ghost, vertue, and power, and efficacie of operation. In a word, God the Father, in the Sonne, by the holy Ghost, worketh all things. This doctrine is beyond all reach and understanding of man, yet to be beleeued, as that which God hath reuealed in his word, for our saluation, which cannot stand without it. Iob 26.13. 1 Cor.12.11

The second generall Principle shall be concerning Man: what we are to conceiue and beleeue touching Man, and our selues in particular. 2. Principle, of Man.

Q. Of all visible Creatures which is the chiefest?

A. Man; for in man aboue all other

Prou.8.31. Pſ.8.5.6.7.8 visible Creatures the Lord sets forth the glory of his wisedome, power, and goodnesse.

Q. What was the state and condition of man at the first, in his first creation?

A. It was an holy and an happy condition, a state of innocency, a state of life.

Q. Wherein stood that holy condition of man?

Gen.1.26.27 Gen. 5. 1. A. In that hée was frée from sinne, and created after Gods owne image and likenesse.

Q. What was that Image of God, in which man was created at the first?

Col. 3.10. Ephes.4.24. A. It was a conformitie of man to God, euen a conformity of all the powers of the soule of man to the will of God, standing in wisedome and holinesse.

Q. What was that wisedome that was in man at the first?

A. A perfect knowledge of God his Creator, and of his will to be obayed: and of his wisedome and will, touching the particular Creatures: For Adam named them according to their natures.

Q. What was that holinesse that was in man at the first?

A. It

A. It was a conformitie of the will and affections, and the whole disposition of man in body and soule, to the will of God his Creator.

Q. Wherein stood that happy condition of man in his first creation?

A. In three things.

First, in a blessed communion which man had with the true God, with whom he had daily, and as it were familiar conuersation: and God did many wayes reueale himselfe and his glory to him, and this is apparant by Gods familiar conference with Adam. 1. Gen. 1.29.

Secondly, in dominion over the creatures, an example whereof we haue in Gen. 2. 19. when all creatures presented themselues before him, to receiue their names from him. 2 Gen. 1.28. Gen. 2.19.

Thirdly, in a body endued with beautie, strength and immortalitie, and that his body was immortall, there is no question seeing death came in by sinne. 3 Gen. 2. 25. Rom. 5.12.

Q. What imployment had man in his first state?

A. Twofold, particular and outward, to till and dresse the garden. And gene- Gen. 2.15.

Isa. 43. 7. rall and spirituall, to worship and serue God his Creator: to which he was fitted of God, with freedome of will, and abilitie for perfect obedience, hauing the Morall Law written in his heart by nature.

Q. How doth that appeare?

A. By two things.

First, by the effect of the Law in his heart: for man hauing sinned, the guilt of Gen. 3. 8. his conscience forced him to hide himselfe from Gods presence.

Secondly, by the remainders of the Law of God in all mankinde, who ha- Rom. 2. 14. 15. uing not the Law of God, are a law vnto themselues.

Q. Did man continue in that state in which he was created?

A. No: he left it, and fell from righte- Gen. 3. 6. ousnesse to sinne.

Q. How was it that man lost his first state, and fell from righteousnes to sinne?

A. God suffering Sathan to tempt him, and leauing him to the libertie and mutabilitie of his owne will, he fell into Gen. 3. 1. &c sinne, eating of the forbidden fruit: hence Ioh. 4. 4. Sathan is called by Christ, a murtherer from the beginning.

Q. How

Q. How did Sathan tempt man?

A. He vsed the Serpent, a subtil beast as his instrument, and spake out of him, first to the woman, and after by her to the man, pretending greater loue to them, and greater care of their good, then was in God. Gen. 3.1. 3 4. 5 2 Cor. 11.3.

Q. How did man and woman our first parents, yeeld to temptation, being created good?

A. Being left of God to the libertie and mutabilitie of their owne will, they voluntarily inclined to that euill whereunto they were tempted. Gen. 3. 6. Eccles. 7.31.

Q. What is the state of man being fallen from his first estate in which hee was created?

A. It is a state of corruption and misery.

Q. What is that state of corruption following the fall of man?

A. It is the losse of the image of God in which man was created at the first, and the image of Sathan succeeding in the place or roome of it, so that man in that state can doe nothing but sinne, and this the Scripture cals the Image of Adam. Gen. 5. 3. Ephes. 4.22. Ioh. 3. 6.

The olde man. The flesh. And in a word, it is the state of sinne.

Q. What is sinne?

1 Ioh. 3. 4. Rom. 7. 7. Gal. 3. 10. A. Sinne is any swarving from the Law of God, though it be but in the least want of that which the Law requireth.

Q. How many sorts of sins be there?

A. Two, original and actuall. Sinne is eyther the corruption of nature, or the euill actions that proceed from thence, as the fruits of it.

Q. What is the corruption of nature?

Rom. 7. 7. Iam. 1. 14. A. It is that corruption that is derived from our first Parents by naturall generation, called lust or concupiscence.

Q. Wherein standeth that corruption?

Rom. 7. 18. A. In two things.

Rom. 8. 7. First, in an vtter disabilitie and enmitie to that which is good.

Rom. 7. 14. Secondly, in a proanesse to all manner of euill.

Q. In whom is that corruption of nature found?

Rom. 3. 23. Gal. 3. 22. A. In all men and women, none excepted, descending from Adam by naturall generation.

Q. How is it that all men and women are

are defiled with the corruption of nature?

A. Through the infidelity and disobedience of our first parents in eating the forbidden fruit, all men being guilty of that sinne. Rom. 5. 12. 18. 19.

Q. How are all men guilty of that sin?

A. First, because they were in the loynes of our first Parents, from whom they should by course of nature descend. Heb. 7. 9. 10.

Secondly, because our first Parents were by Gods appoyntment, to stand or fall, not as singular persons onely, but also as heads and roots of man-kinde, and as publike persons, representing all mankinde: As we see Noblemen and great men by treason doe not onely hurt themselues, but staine their blood also. Rom. 5. 19. 1 Cor. 15. 22

Q. How then is all mankinde in the state of sinne since the fall?

A. Thus; every one naturally descending from Adam is guiltie of Adams sinne, it being imputed to him, and is also conceiued and borne in originall corruption, and is by nature dead in sinne, and hath in him the seede of all sinnes. Rom. 5. 19. Psal. 51. 5. Ephes. 2, 1.

Q. Is originall corruption found in all and every man equally?

A. Yes, it is: for that which is borne
Ioh. 3.6. by naturall generation, is nothing but corruption; Originall sinne is not in some men more, and in some men lesse, but it is in every man equally, as all men doe equally from Adam participate the
Ephes. 2.3. nature of man, and are equally the children of wrath.

Q. Doth this corruption of nature breake forth and shew it selfe equally and alike in all naturall men?

A. No: it doth not, though originall corruption be found equally and alike in all men naturally, and all men haue in their corrupt nature the seedes of every sin, yet doth God for the good of humane societie, limit mans corruption, and re-
Rom. 13.3.4 straine many from notorious crimes, by their naturall temper, by feare of shame and punishment, desire of honour and reward, and such like.

Q. In what part of man is this corruption of nature found?

Gen. 6.5. 1 Thes. 5.23. A. In the whole man, both in body and soule, and in every part and member of the body, and in all the powers and faculties of the soule.

Now

Now there being many powers and faculties of the ſoule, as the minde, conſcience, will and affections, the next Queſtion is,

Q. What is the naturall corruption of the minde of man?

A. It is both the dulneſſe and the blindneſſe of the minde concerning heauenly things, whereby the minde is altogether ignorant of ſpirituall things, concerning the true worſhip of God, and eternall happineſſe: and is of it ſelfe vtterly vnable to conceiue them. 1 Cor. 2.14. 2 Cor. 3.5. Epheſ. 4.18.

And it is alſo the readineſſe and fitneſſe of the minde to conceiue euill things, whereby the minde is caried to error and vaine imaginations. Rom. 1.30. Epheſ. 4.17. Iſaiah 5.20. & 44.20.

Q. What is the naturall corruption of the conſcience of man?

A. It is the impureneſſe of the conſcience. Tit. 1.15.

Q. Wherein ſtands that impureneſſe of the naturall conſcience of man?

A. In two things: either in want of remorſe, in a benummednesse and vnfeelingneſſe of the conſcience in reſpect of ſinne, the conſcience being benummed Epheſ. 4.19.

with

with sinne: or in the stirring of the conscience, the conscience sensibly either accusing or excusing.

Q. How is the stirring of the conscience impure in the sensible accusation of it?

A. Two wayes: first, in accusing for
Col. 2. 21. 22. well-doing, as sometimes the naturall conscience doth; this we may see in su-
Isai. 29. 23. perstitious Idolatrees. Secondly, in accusing for sinne, and continually turmoy-
Isa 57. 20. 21 ling and terrifying a man for sinne, and giuing him no rest, no ease, nor peace at all.

Q. How is the stirring conscience impure in excusing sensibly?

A. Two wayes likewise: first in ex-
Mar. 10. 19. 20. cusing when it should rather accuse, as when a man liues a ciuill honest life, free from grosse sinnes, as murther, adulterie, and such like, and serues God outwardly, then excusing him and falsly telling him, that he is iust before the iudgement Seat of God, and this excusing conscience is found in most men.

Secondly, excusing for doing that
Ioh. 16. 2. which is euill: as when men thinke they

doe

doe God good ſeruice, in excommunicating and killing the ſeruants of God: or as the Papiſts doe, for ſaying euer ſo many Creeds, ſo many Ave Maries, ſo many Pater noſters, and ſuch like thinke they ſhall be heard for their vaine repetitions and babling in prayer. Math.6.7.

Q. What is the naturall corruption of the will of man?

A. It is both the impotencie of the will, whereby the will is vtterly vnable of it ſelfe to will or luſt after that which is truly good. And it is alſo the repugnancie and rebellion of the will, whereby it is altogether auerſe and ſtriuing againſt that which is truly good, and willing only that which is euill continually. Philip.2.13. Ioh.6.44. Gen.6.5. Iob.15.16.

Q. What is the naturall corruption of the affections of man, as of loue, ioy, hope, deſire, and ſuch like?

A. It is the diſorder of them, whereby they eſchew that which is good, and purſue and follow after that which is euill. Iam.4.1. 1 King.11.4. & 22.8.

Q. What is the naturall corruption of the parts and members of the body?

A. It is both a fitnes in them, as Pow-

ters

Mat.5.28.29 30. ters to let sinne in, and to conuey it to the
Isai.59.7. soule from outward obiects and occasi-
Ier.9.3. ons; and a fitnesse in them, as instru-
Rom.3.13. ments to execute sin and to practise it.

Thus wee haue heard what the corruption of nature is: the next Question is,

What is actuall sinne?

A. It is a fruit of originall corrup-
Iam.1.15. tion, and it is a particular and actuall
Mat.15.19. breach of Gods law.

Q. How is actuall sin distinguished?

A. Into inward and outward. It is eyther in the inward faculties of the soule, as the minde, or will and affections: or in the outward members of the body.

Q. What is the actuall sinne of the minde?

Gen.6.5. A. It is the euill thought or intent of
Pro.6.18. the minde, which comes either by the
Iob.15.2. conceiuing of the minde it selfe, or by
1 Chro.21.1. Satans suggestion.
Act.5.3.

Q. What is the actuall sin of the will and affections?

Gal.5.17.24. A. It is euery motion, lust, and de-
sire, stirring in the heart contrary to Gods law.

Q. What

Q. What is outward actuall sinne in the outward members of the body?

A. It is that which is committed by the members of the body, concurring with the faculties of the soule, as by hands, eyes, eares, tongue, feete, &c. yea sometimes by the whole body. 1 Cor. 6.18. 1 Thess. 4.4.

Q. How is actuall sinne effected?

A. Two waies: either by omission or commission: it is effected either by omitting that which ought to be done, or by committing that evill that is forbidden & ought not to be done, whether it be inwardly in minde, will or affection, or outwardly in word or deede. Isai. 3.8.

Q. What be the differences of sinne actually committed?

A. They are many: but especially these.

First, a partaking with others in sin, by consent, approbation, counsell, presence, enticement, or the like. Mar. 6.24. Act. 22.20. Rom. 1.31. 1. Tim. 5.22.

Secondly, a sinning ignorantly, or of a conscience misinformed [d]. [d] Psal. 19.12. 1 Cor. 8.7. 1 Tim. 1.13.

Thirdly, a sinning of knowledge through infirmity [e]. [e] Rom. 7.19.

Fourthly, a sinning presumptuously Psal. 19.13. Psal. 50.17.

upon

Eccles. 8. 11. upon knowledge.

Fiftly, a sinning upon knowledge, obstinately and on set malice against God: and to this belongs the sinne against the Holy Ghost. Heb. 6 6. & 10. 28, 29.

Hitherto of the state of corruption following the fall of man: Now followes the state of miserie.

Q. What is the state of miserie following the fall of man?

A. It is a continuall subiection to the curse of God, whereby man by the iust sentence of God, is continually subiect and lyable to Gods curse for sinne, and that in this life, in the end of this life, and after this life is ended: and this was signified by expelling our first Parents out of Paradise after the fall. Gen. 2. 17. Deut. 27. 26. Gal. 3. 10. Gen. 3. 23.

Q. Wherein is man for sinne subiect and lyable to the curse of God in this life?

A. In his body and outward estate, in his soule, and in the whole man.

Q. What is the curse of God due to man, and whereunto hee is subiect in his body and outward estate?

A. It is all manner of outward griefe, anguish, Deut. 28. 21. 22.

anguish, vexation, trouble and want, as sickneſſe, diſeaſes, aches, paines, ſhame, ſeruitude, penurie, and ſuch like; yea, bleſſings and good things curſed to him, and turned to ſnares. Malac. 2.2. Pſal. 69.22.

Q. What is the curſe of God due to man, and whereunto he is ſubiect in his ſoule?

A. It is all manner of inward diſorder, trouble, griefe and want in the faculties of his ſoule, as blindneſſe of minde, hardneſſe of heart, horror of conſcience, madneſſe, aſtoniſhment of heart, and ſuch like. Rom. 1 28. Deut. 28.28. Leuit. 26.36

Q. What is the curſe of God due vnto man, and whereunto the whole man is ſubiect?

A. It is a bondage vnder Satan, whereby man is ſubiect to the regiment of Satan, and Satan is his Lord and Maſter: hence Satan is called the God of this world; and the Prince that ruleth in the ayre, and the ſpirit that worketh in the children of diſobedience. 2 Cor. 4.4 Epheſ. 2.2. 2 Tim. 2.26.

Q. How ſhall a man know that he is thus in bondage vnder Satan?

A. If hee take delight in the euill motions

mocions Satan puts into his heart, and doe yéeld to them with pleaſure, expreſſing them in his life and converſation.

Ioh.8.44. 1 Ioh.3.5.

Q. What is the curſe of God, wherunto a man is ſubiect in the end of this life?

A. It is the power of corporall death, the death of the body, whereby the ſoule is ſeuered from the body.

Rom.5.12. Gen.2.17.

Q. What is the curſe of God due vnto man, and whereunto he is ſubiect after this life is ended?

A. It is eternall death of body and ſoule in the fire of hell, called the ſecond death, which is a finall ſeparation from the comfortable preſence of God the Father, Sonne, and Holy Ghoſt, and a ſence and feeling of Gods wrath in that ſeparation.

Mat.7.23. Mat.25.41. 2 Theſſ. 1.9. Reuel.20.6.

The third Principle, touching Mans deliuerance from that damnable eſtate.

3. *Principle.*

Q. What meanes of deliuerance is there, whereby a man may ſcape this damnable eſtate?

A. God of his infinite mercy hath giuen a Sauiour and Deliuerer to mankinde.

Q. When

Q. When was that Sauiour and deliuerer giuen to Man?

A. **He was set apart to that office in Gods decrée from euerlasting, from all eternitie, but promised and propounded immediately after the fall in Paradise, and manifested and exhibited in the fulnesse of time.** Heb. 5. 5. Ephes. 1. 4. Gen. 3. 15. Gal. 4. 4. 1 Tim. 2. 6.

Q. Who is that Sauiour and deliuerer giuen to man?

A. **Iesus Christ.** Mat. 1 21. Act. 4. 12.

Q. What is Iesus Christ?

A. **The eternall Sonne of God made man like to vs in all things, sinne onely excepted, and so God and man in one person.** Mat. 1. 23. Ioh. 1. 14. Rom. 9. 5. Isai. 9 6.

Q. How proue you that Iesus Christ is God?

A. **Besides the plentifull testimony of Scripture, it is cleare by his many miracles, by his knowing the hearts of men, and especially by raising of himselfe from the dead, together with the continuance of his Gospell from time to time, not by carnall meanes, nor by humane power or policie, but onely by the power** Rom. 1. 4.

Reuc. 12.11 of his Spirit, and patient suffering of his Saints.

Q. How proue you that Iesus Christ was very man, like to vs in all things, sin onely excepted?

A. Besides the testimony of Scripture, it is cleare by many experiments, especially by his partaking of humane infirmities common to mans nature; as to be hungry, thirstie, weary, sad, sorrowfull, angry, ignorant of some things, and such like, & by his suffering of death.

Q. How could Christ be very man, and yet be without sinne?

A. Because hee was not begotten after the ordinary course of nature, by naturall generation, but as man hee was formed of the onely substance of the Virgin Mary his mother, and that substance
Luk.1.34.35 was sanctified in the conception, that is, severed from all staine of sinne, by the power of the Holy Ghost.

Q. Wherefore was it needfull, that Christ should be man?

A. For two reasons: First, that he
Heb.2.14. Phil.2.7.8. might die, and suffer the punishment due to sin, which the God-head could not doe. Secondly,

Secondly, that he might appeale Gods wrath in the same nature, wherein God was offended. Rom. 8. 3. 1 Pet. 3. 24.

Q. Wherefore was it needfull that Christ should be God also?

A. **For two reasons likewise.**

First, that he might uphold his manhood in suffering, and banquith death.

Secondly, that the doings and sufferings of his manhood might be of infinite worth and vertue. Hence the Church is said to be purchased by the blood of God. Heb. 9. 14. Acts 20. 28.

Q. What are we further to know and beleeue touching Christ his being God and Man?

A. **Two things.**

First, the distinction of his two natures, and

Secondly, the union of them.

That his two natures are distinct one from another, and that they are also united and make but one person.

Q. What are we to know and beleeue touching the distinction of the two natures in Christ, his God-head and his man-hood?

A. **That there is a reall distinction of**

Mat. 26. 39. Ioh. 10 17. 18. Acts 3. 21. 2 Cor. 13. 4.

those two natures, without any mixture of the one with the other, and without any conuersion or turning of the one into the other, and that the essentiall properties and actions of both natures remaine distinct one from another.

Q. What are we to know and beleeue touching the vnion of Christ his two natures, his God-head and his man-hood?

A. That they are vnited by personall vnion, that the God-head and man-hood in Christ make but one person.

Q. What is that personall vnion?

A. It is the assuming of the humane nature into the person of the Sonne of God, so as the man-hood being not a person in it selfe, is received into vnitie of person with the second person in Trinitie, and doth wholy and onely subsist in the same: this is a mysterie of godlinesse, so called 1 Tim. 3. 16.

Iohn 1. 14. Heb. 2. 16.

Hitherto of the person of Christ: now come we to the Office.

Q. What is the Office of Iesus Christ being God and man in one person?

A. It is his Mediatorship to be the onely

onely Mediator betweene God and man, to ratifie and confirme the Couenant of grace, and to make perfect reconciliation betweene God and man, being parties infinitely and every way disagreeing. Isai. 42. 6. & 49. 8. 1 Tim. 2. 5. Heb. 9. 15.

Q. How was Iesus Christ fitted for the accomplishment of that office?

A. He was annointed of his Father, and so made fit for the perfect accomplishment of it. Hence he is called (Christ) which signifieth annointed, and this was figured and shadowed out in the annointing of Prophets, Priests, and Kings in the time of the old Testament.

Q. Was Christ annointed with visible and materiall oyle as they were?

A. No: but with the graces and gifts of the Holy Ghost, and that most fully and without measure. Ioh. 3. 34. Acts 10. 38. Heb. 1. 9.

Q. What be the seuerall functions and offices of Christ as he is Mediator?

A. They are three:

namely, his { Prophetical, Priestly, and Kingly } office.

Christ was annointed of his Father to

be the onely Prophet, Priest, and King of his Church.

Q. What is the Propheticall office of Christ?

A. It is the office of revealing the will of God, and the meanes of salvation to his Church in all ages, Christ having beene, now being, and ever shall be the onely Teacher of his Church.

Isai.61.1. Mat.17.5. Iohn 1.18. Mat.23.8.10

Q. How did Christ performe this office, and how doth he now performe it?

A. Two wayes.

First, outwardly, by the ministery of his word, as before his incarnation, by the Prophets and Teachers of the old Testament.

Mat.23.37. 1 Pet.3.19. 2 Pet.1.21.

And in the dayes of his flesh in his owne person. And since his ascension by his Apostles and Ministers, called and fitted by him to that purpose.

Heb. 2.3. 2 Cor.5.19. 20. Eph.4.11.12

Secondly, inwardly, by the operation and teaching of his Holy Spirit.

Luke 24.45. Acts 16. 14. 1 Cor.3.6.7.

Q. What is the Priestly office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his elect, he performing all those things to God, for them, whereby they may come to eternall life.

Heb.5.9. Heb.7.24.25

Q. Wherein

Q. Wherein standeth the performance of the office of Christ his Priesthood?

A. In doing three things for Gods chosen.

Q. What is the first of those?

A. It is the fulfilling of the Law of God, and performing perfect righteousnesse for them. 1 Cor. 1.30.

Q. Wherein stood that perfect righteousnesse of Christ?

A. In two things.

First, in the puritie of his humane nature, hee being conceiued and borne pure and holy, voyd of all sinne, and 1.

Secondly, in the obedience of his whole life, he doing all that the Law required of him for Gods chosen. 2. 1 Pet. 2.22. 23. Rom. 8.3.4.

Q. What is the second thing?

A. It is the offering of himselfe vnto God his Father a sacrifice holy & without spot, thereby appeasing his wrath for all their sinnes. Ioh. 1.29. 1 Cor. 5.7. Heb. 9.14.26

Q. How was Christ offered in sacrifice?

A. As he was man, consisting of body and soule. Isa. 53. 10. Heb. 10.10.

Q. How often did Christ sacrifice himselfe?

A. Onely once and no more. Heb. 9. 28. Heb. 10. 12. 14.

Q. What manner of death did Christ suffer, when he sacrificed himselfe?

A. A death on the Crosse, an accursed death, whereby his soule was not onely
Luke 22. 44. Ioh 12. 27. Gal. 3. 13. seuered from his body, but he felt also the extreame horror & most bitter pangs of hell in his soule.

Q. What is the third thing?

A. It is Christ his entering into heauen, and there appearing before his Fa-
Rom. 8. 34. 1 Ioh. 2. 1. ther, continually making intercession for all the faithfull.

Q. After what manner doth Christ make intercession in heauen for the faithfull?

A. Not by prostrating himselfe and vttering words to his Father, by putting vp a prayer of supplication to his Father: but by presenting himselfe and the sacrifice of himselfe once offered vpon the Crosse, and the infinite and inualuable merit of that sacrifice before the
Heb. 9. 24. Ioh. 17. 24. eyes of his Father willing as he is God and man, and desiring as he is man that his Father would accept of his perfect satis-

satisfaction: for all that are given vnto him.

Q. What is the fruit and benefit of Christ his intercession?

A. It is this: it keepes euery true beleeuer in the state of grace, and in the fauour of God continually, and it makes their weake prayers, and imperfect Obedience acceptable and pleasing to God by a speciall and continuall application of the merit of his death, and obedience to them. 1 Ioh. 2. 2. 1 Pet. 2. 5.

Q. What is the Kingly office of Christ?

A. It is that, whereby Christ exerciseth the power given him of his Father ouer all things, distributing his gifts, and disposing of all things for the good of Gods chosen. Psa. 110. 1. 3. Ier. 23. 5. 6. Mat. 28. 18.

Q. Wherein stands the performance of Christ his Kingly office?

A. In two things.

First, in the spirituall gouernment of his Church.

Secondly, in the destruction of his and their enemies.

Q. Wherein stands the spirituall gouernment of his Church?

A. Partly

A. Partly in collecting and gathering his Church and the members of it, out of the world, and from vnder the tyrannie of the Diuell, Sinne and Death. And partly, in keeping it, being collected and gathered, in the way vnto life euerlasting.

Ephes. 4. 12. Colos. 1. 13. Isa. 9. 7. Ioh. 10. 28. Iude epist. 1. verse.

Q. What be the Lawes of Christ his spirituall gouernment, by which hee gouernes his Church and the members of it?

A. They are two.

Mark. 1. 14. Isa. 53. 1. Rom. 3. 27. First, his word, namely, the doctrine of the Prophets and Apostles, written in the old and new Testament.

Ierem. 31. 33 1 Cor. 4. 20. Secondly, the power and operation of his spirit in the hearts of his seruants.

Q. How doth Christ destroy the enemies of his Church?

Luk. 19. 27. Psal. 110. 1. A. By bringing confusion on them in his owne good time.

Q. When doth Christ confound his enemies?

Psal. 2. 9. and 110. 5. A. Partly in this world, Psal. 2. 9. Psal. 110. 5.

1 Cor. 15. 25. 2 Thess. 2. 8. But most fully in the end of this world in the day of iudgement.

Hitherto

Hitherto of the means of deliuerance God hath vouchsafed to man from his miserable condition. Now to the fourth Principle, concerning the vse and application of those meanes. Namely; What wee are to know and beleeeue concerning our participation of Christ and his benefits, and how we are made partakers of them. 4. Principle.

Q. How is Christ and his benefits available to vs?

A. **By being made ours. For as other mens riches availe nothing to help, vs being in debt, vnlesse they become ours: so Christ and his benefits, vnlesse they become ours, profit vs nothing though he be abundantly rich.**

Q. How may Christ and his benefits be made ours?

A. **If we be made one with Christ, by the benefit of our vnion with Christ, we are made partakers of Christ and of all his benefits.** Ioh. 6. 53. 56 Philip. 3. 9.

Q. How are we vnited to Christ, and made

made one with him?

A. As many as are vnited to Christ, are incorporated and made members of
Eph.4.15.16. & cap.5.30. that mysticall body whereof Christ is the head, which the Scriptures set forth vnder the similitude of marriage.

Q. What manner of vnion is it whereby we are made one with Christ?

A. It is a mysticall vnion, our incorporation into Christ and vnion with him,
Ephes.5.32. is a great mystery.

Q. How are wee to conceiue of that our mysticall vnion with Christ?

A. Thus: That our mysticall vnion
1 Cor.12.12 with him is a most nére and reall vnion. That our whole person, body and soule,
Eph.5.30. 1 Cor.6.15. are vnited to the body & soule of Christ, so that we are members of his body, and of his flesh and bones. And by his flesh we are also ioyned to his God-head, to his diuine nature; For that whereby we
Heb.10.20. haue fellowship with God, ioynes vs to God. Now by the flesh of Christ we haue our fellowship with God:

Therefore the flesh of Christ doth ioyne vs to God.

Q. What kinde of vnion is it whereby

we

we are ioyned to Christ?

A. It is not a corporall vnion by touching, mixture, or the like, but a spirituall vnion, 1 Cor. 6 17. 1 Cor. 6.17.

Q. What are the meanes by which we are vnited to Christ spiritually?

A. They are two.

First, the Spirit of Christ, one and the same Spirit being both in Christ and in vs. First in Christ and then in vs. 1 Cor. 12.13. 1 Ioh. 3.24. and cap. 4.13

Secondly, faith, for faith also knits vs to Christ, and by faith we receiue Christ and his benefits offered vnto vs. Ioh. 1.12.

Q. What is faith?

A. Faith is a speciall gift and grace of GOD, bestowed on his chosen, and wrought in their hearts, by the power of his Spirit, whereby they doe apprehend and apply Christ and all his benefits to themselues particularly. Eph. 2.8. Coloss. 2.12 Tit. 1.1. Ioh. 1.12. Rom. 5.17. Gal. 3.27.

Q. How doth a man apply Christ to himselfe seeing Christ is now in heauen, and he here on earth?

A. The applying of Christ is by an inward perswasion of the heart, a man being verily and particularly perswaded by the effectuall perswasion of Gods Spirit, Psal. 35.3.

Rom. 8. 16. 2 Cor. 2. 12. rit, that his sinnes are forgiuen, and that God is his gracious and mercifull Father in Jesus Christ.

Q. How shall a man know that he is so perswaded by the perswasion of the Spirit of God?

A. By these two notes especially.

First, if he finde in himselfe a loue to God because of Gods loue to him, and that he loues God, because God hath loued him first.

1 Ioh. 4. 19.

Secondly, if he finde himselfe inwardly rebuked for euery known sinne, and that he giues himselfe no liberty to continue in any knowne sinne.

Ioh. 16. 8.

Q. How are Gods chosen brought truely to beleeue in Christ?

A. God doth first prepare their harts, that they may be fit to receiue faith; and then he worketh faith in them.

Q. How doth God make their hearts fit to receiue faith?

Ezech. 11. 19. Hos. 6. 1. A. By mollifying, softning, and bruising of their hearts.

Q. How is the heart of man mollified and softned?

A. By being humbled and cast downe.

Q. How

Q. How doth God humble and caſt downe the heart?

A. **By working in man a knowledge and ſight of his ſinnes both originall and actuall, and a true ſorrow for them.**

Q. How comes a man to haue a knowledge and ſight of his ſinnes?

A. **By the morall law of God,** Rom. 3.20. and Rom. 7.7.

Q. What is the morall law of God?

A **It is that law that was firſt written in the heart of Adam in the time of his innocency, and ſince that; in tables of ſtone in the dayes of Moſes, and ſo publiſhed and committed to the Church for all ages, commonly called the decalogue or ten commandements.** Exod. 34.28. Deut. 4.13. & chap. 10.4.

Q. Where finde we the morall Law of God publiſhed and ſet downe?

A. **The ſumme of it (namely) the ten Commandements we find written** Exo. 20. **from the 3. verſe at the beginning of it, to the end of the 17. verſe, but expounded in many places of Scripture. For ſo often as the Prophets and Apoſtles entreat of vertues and vices, they be the true Interpreters of the Law, & Chriſt himſelfe**

himselfe expounds some of the Commandements, Matth. 5. 21. 22.

You see now I am come to the Commandements, but I purpose not to stand on them at large; hereafter God willing I will entreat more at large on them, onely now I will shew in generall what sinnes a man may finde in himselfe by the tenne Commandements in order.

Q. What be the sinnes in generall that a man may finde in himselfe by the first Commandement?

1. Psal. 14. 1. Psal. 10. 4.

A. First, his denial of God, his thinking there is no God at all, Psalm. 14. 1. Psalm. 10. 4.

2. Isa. 51. 12. 13 Philip 3. 19. Ephes. 5. 5. Coloss 3. 5. Ier. 17. 5.

Secondly, his acknowledging of some thing to be his God, which indeede is not God, setting his affection on it, fearing it, loving it, putting his trust and confidence in it.

Q. What be the sinnes in generall that a man may finde in himselfe by the second Commandement?

Ezek. 8. 10. 12 16. Rom. 1. 23. 2 King. 16 10 Coloss. 2. 25.

A. First, his worshipping of a false God.

Secondly, his worshipping of the true God

God after a false manner.

Q. What be the sinnes in generall that a man may finde in himselfe by the third Commandement?

A. Euen all those wrongs and indignities that are offered by him to the name and glory of God, by abusing his titles, word and workes. Mal. 1. 6. 12. Mat. 4. 6. 1 Cor. 10. 31

Q. What be the sinnes in generall that a man may finde in himselfe by the fourth Commandement?

A. His prophaning of the Sabbath any way, as by doing any thing on that day that ought not to be done: whether it be a work of his calling, or a work of the flesh. Isa. 58. 13. Nehe. 13. 15

Or by leauing vndone the workes of the Sabbath, which ought to be done.

Q. What be the sinnes in generall that a man may finde in himselfe by the fifth Commandement?

A. His thinking, speaking, or doing of any thing against the dignitie God hath bestowed on others, in respect of age, place, or gifts. Prou. 30. 11. Iude vers. 8. Rom. 1. 30.

Q. What be the sinnes in generall that a man may finde in himselfe by the sixt Commandement?

A. His thinking, willing, speaking or doing any thing that may tend to the
Gen. 9. 5. 6. hurt or hinderance, eyther of his owne life or the life of another.

Q. What be the sinnes in generall that a man may finde in himselfe by the seauenth Commandement?

A. His thinking, willing, speaking or doing any thing to the hurt or hinde-
2 Cor. 7. 1. rance eyther of his owne chastitie or the
1 Thes. 4. 3. 4 chastitie of another.

Q. What be the sinnes in generall that a man may finde in himselfe by the eight Commandement?

A. His hurting or hindering by any
1 Tim. 5. 8. vnlawfull way, the wealth or outward
2 Pet. 2. 14. good estate either of himself or of another.
1 Thes. 4. 6.

Q. What be the sinnes in generall that a man may finde in himselfe by the ninth Commandement?

A. His hurting or hindering of the
Mat. 7. 1. good name eyther of himselfe or of ano-
Phil. 4. 8. ther, by any vntrue and vniust opinion
1 Cor. 13. 5. or report.

Q. What be the sinnes in generall that a man may finde in himselfe by the tenth Commandement?

A. All

A. All his euill lusts both originall and actuall, euen all those euill thoughts and motions that are stirring in his heart contrary to charitie & the loue of others, though he giue no liking or consent to them. Ier. 4. 14. Mat. 15. 19. Iam. 1. 14.

Ier. 4. 14. Mat. 15. 19. Iam. 1. 14.

Q. How is a man brought to a true sorrow for his sinnes?

A. By the fearefull and terrible curse of the Law of God.

Q. What is the curse of the Law?

A. Both temporall iudgement and eternall damnation denounced for the least disobedience and breach but of one Commandement of God, though it be but once in all a mans life, and that onely one thought, without offering any hope of pardon.

Deut. 27. 26. Gal. 3. 10. 2 Cor. 3. 7.

Q. What is true sorrow for sinne?

A. A true touch of conscience, or compunction of heart, with a liuely feeling of Gods displeasure for sin, in such sort, as a man vtterly despaires of saluation, in regard of any thing in himselfe, and acknowledgeth that he hath deserued euerlasting confusion.

Luke 15. 21. Ezra 9. 6. 7.

Dan. 9. 7. 8. Acts 2. 39.

Q. When a man is thus brought to a

sight of his sinnes, and a true sorrow for them, and so made fit to receiue faith, how doth God worke faith in him?

A. **By working certaine inward motions in his heart, as the seedes of faith, out of which faith bredeth.**

Q. What is the first of those motions?

A. **When a man being humbled, and cast downe vpon the sight of his sins, and with true sorrow for them, doth feele and acknowledge that he stands in great need of Christ, and Gods mercy in Christ.** Luke 1.53. Mat.11.28. Luke 15.7.

Luke 1.53. Mat.11.28. Luke 15.7.

Q. What is the second of those motions?

A. **An hungring desire of that grace that is offered in Christ, and a longing to be made partaker of it, as a man hungers and thirsts after meate and drinke.**

Mat. 5.6. Ioh. 7.37. Reuel. 21.6.

Q. What is the third of those motions?

A. **A flying from the sentence and terror of the Law, and an approching to the throne of grace.**

Gal. 3.24. Heb. 4.16.

Q. How doth a man being humbled, and sorrowing for his sinne, approach to the throne of grace?

A. **Two wayes: first, by an humble con-**

confession of his sins before God, particularly, if they be knowne; and generally, if they be vnknowne. Psal. 32. 5. 2 Sam. 12. 13 Luke 15. 18.

Secondly, by craving pardon of his sins, with vnspeakable sighes & groanes, and sending vp loud cryes to heaven for Gods mercy in Christ, neuer ceasing so to do till the desire of his hart be granted. Hos. 14. 2. 3. Rom. 8. 26. Psal. 51. 1.

Q. What followes after these motions?

A. After these motions, God according to his owne gracious promise, imprints in the heart of a poore sinner, by the worke of his holy Spirit, a spetiall & particular perswasion of his loue toward him in Christ, and that his sins are forgiuen him for Christ his sake, and this spetiall and particular perswasion is a true and a liuely faith. Isai. 65. 24. Iob 33. 26. Mat. 7. 7. 1 Tim. 1. 15. 16.

Q. Is euery true beleeuer in like measure and degree perswaded of Gods loue towards him in Christ, and of the pardon of his sins?

A. No: there be different degrees and measures of faith. Rom. 1. 17. Luke 17. 5.

Q. What is the smallest measure of true faith?

A. It is a perswasion in the heart of

one truely humbled for his sins, that his sins are pardonable, and therefore desireth the pardon of them, and with his heart euen with sighes prayeth to God, for the pardon of them; and this is called little faith, or weake faith, which is like smoaking flare, and like a graine of mustard seede.

Mat.8.26. Isai.42.3. Mat.17.20.

Q. What is the greatest measure of true Faith?

A. It is a full perswasion of the heart, whereby a Christian makes full account that God loues him in Christ particularly, and will bestow on him in particular, Christ and all his graces that pertaine to eternall life.

Rom.4.20. 21. & c.8.38.39.

Q. When comes a Christian to this full perswasion?

A. Not at the first, but after the sense, obseruation, & long experience of Gods loue towards him in Christ.

Psal.25.1.2. 3.4.6. 2 Tim.4.7.8.

Q. How may a man know that his Faith is true and vnfained?

A. By the fruits of it, which are good workes. Gal.5.6. 1 Tim.1.5. Iam.2.18.

Q. What are the benefits that a true beleeuer receiues by his faith in Christ?

A. Pa

A. **Perfect reconciliation with God, iustification in the sight of God, and sanctification.** Rom.3.25. 1 Cor.1.30. Acts 15.9.

Q. What is it to be iustified before God?

A. **It is to be accounted iust in the sight of God, through the obedience of Christ.** Rom.5.19. & cap.10.4. 2 Cor.5.21.

Q. Wherein stands our Iustification in the sight of God?

A. In two things:

First, in the remission of our sinnes.

And secondly, in hauing Christs righteousnesse imputed to vs.

Q. What is the remission of our sins?

A. **It is our discharge and freedome from the guiltinesse and punishment due to our sinnes by the merits of Christ his death and sufferings.** Col.1.21,22 1 Pet.2.14. 1 Ioh.1.7.

Q. What is it to haue Christ his righteousnesse imputed to vs?

A. **It is to be accepted before the iudgement-seate of God, and to be accounted worthy of eternall life, by the merits of Christ his righteousnesse.** Phil.3.8.9. Rom.4 many verses. 2 Cor.5.21.

Q. Doe not the good workes of true beleeuers make them worthy of eternall life?

A. No: they doe not.

Q. Why so?

A. Because they are not perfectly
Psal. 143. 2. Isai. 64. 6. Gal. 5. 17. good, but stained with sin, and imperfect through that corruption of nature, that remaines in true beleeuers.

Q. To what vse then serue good workes?

A. They serue to these three purposes.

Mat. 5. 16. 1 Pet. 2. 12. First to glorifie God.

2 Pet. 1. 10. Secondly, to make our calling and election sure to our selues; and

1 Cor. 10. 23. 24. Thirdly, to the profit and good of our brethren.

Q. What followeth on Iustification in the sight of God?

A. Adoption is euer annexed to it,
Ephes. 1. 5. Iohn 1. 12. Gal. 4. 5. which is a power and priuiledge to be actually accounted the children of God, by Christ.

Q. What is it to be sanctified?

Tit. 3. 5. 2 Cor. 3. 18. Ephes. 4. 24. A. It is to be inwardly changed, and renued in nature, according to the image of God, in righteousnesse and true holinesse.

Q. How is Sanctification wrought?

A. By

A. By the power & vertue of Christ his death and resurrection, being made effectuall to such as are iustified by the diuine power and working of the holy Ghost, hee thereby creating holinesse in their hearts. Rom.6.4.5. Coloss.2.12. 13.

Q. Wherein stands the worke of sanctification?

A. In two things. In mortification or dying to sinne. and in viuification or quickning to newnesse of life.

Q. What is mortification or dying to sinne?

A. It is a part of sanctification, whereby the power, tyrannie and strength of naturall corruption is weakned, and by little and little abolished by vertue of Christ his death. Rom.6 6. 1 Pet.4.1.

Q. What is viuification or quickning to newnesse of life?

A. It is another part of sanctification, whereby inherent holinesse, being begun, is still increased more and more by the vertue of Christ his resurrection. Ephes.2.1. 1 Cor.15.45. Philip.3.10.

Q. In what part of man iustified is sanctification wrought?

A. In euery power and faculty of his soule,

2 Thess. 5. 23 soule, and in euery part and member of his body.

Q. Is sanctification wrought in all true beleeuers equally and at all times alike?

A. No: it is wrought in true beléeuers differently and by degrées, and it is wrought in them in this life, onely in
Rom. 8. 23. part, and shall not be perfected in them,
1 Cor. 13. 9. before the end of this life.
2 Pet. 3. 18.

Q. What is the effect or exercise of sanctification?

A. It is repentance. For no man can or will truly repent, except he be sanctified and endued with true faith. Though repentance doe first shew it selfe in such as be truely conuerted, yet in the order of nature it followeth faith & sanctification.

Q. What is Repentance?

A. It is a turning from sinne to God,
Isai. 1. 16, 17. or a thorow change of the purpose of the
Ezech. 33. 11 heart and course of life from euill to good.
Acts 26. 20.

Q. Whence coms this thorow change?

2 Cor. 7. 9, 10 A. From a godly sorrow, or a sorrow according to God.

Q. What is a godly sorrow?

A. It is a sorrow for sinne, whereby a man is grieued for no other cause, but onely

onely for this, that by his sinnes, he hath displeased God, who hath beene to him a gracious and mercifull Father. Thus it was with [a] Dauid, & thus it was with [b] Peter, and thus it was with the [c] Woman.

[a] Psal. 51. 14. [b] Mat. 26. 75 [c] Luk 7. 44. compared with 47.

Q. What be the things that follow Repentance?

A. These two: First, a continuall striuing against sinne, a resisting of all motions and temptations to sin, whether comming from our owne corruption, or from the suggestion of Sathan, or from the enticements of the world, euen to bloud if need require.

Heb. 12. 4. Ephes. 4. 27. Iam. 4. 7. 1 Pet. 5. 9.

Secondly, a bringing forth of new fruits, worthy amendment of life.

Matth. 3. 8. 1 Pet. 3. 10, 11.

Q. How shall a man know that his repentance is true and vnfained?

A. By the generality of it in these two respects: First, if it extend to the abhorring and shunning of all knowne sinnes. Secondly, if it reach to the practise of all good duties, that concerne him according to his measure of grace and strength giuen him.

Psalm. 119. vers. 128. Psal. 139. 24. Psal. 119. 6, 128.

Q. When is Repentance to be practised? A. The

A. The practise of it ought to be continuall, euen to day before to morrow, and continually. Yet at sometimes there ought to be more speciall practise, and renuing of it; as after great and grieuous sinnes committed: In feare of some iudgment hanging ouer our heads for our sinnes: Or when we would fit our selues for receiuing of speciall mercies. Thus it was with Iacob.

Heb.3 7.13. 2 Pet.4 2. Psa.51.1.&c. Amos 4.12. Gen.35.1. 2,3,&c.

Q. What are the signes of renued repentance after great fals?

A. They are seauen, set downe 2.Cor. 7.11.

First, a care to leaue sinne into which a man hath fallen.

Secondly, a clearing of our selues, that is, an vtter condemning of our selues for the same, and a crauing pardon for that sinne.

Thirdly, an holy anger and indignation against our selues for our carelesnesse in falling into sinne.

Fourthly, a feare, lest wee fall into it againe.

Fifthly, a desire euer after to please God.

Sixthly,

Sixthly, a zeale to that purpose, seconding our desire to walke with God, and to feare and please him.

Seuenthly, punishment, and an holy reuenge vpon our selues, for that sinne.

The fifth Principle.

Touching the ordinarie and vsuall outward meanes of obtaining faith, & all good things that come by faith, & of the encreasing of it.

Q. What outward meanes must we vse for the obtaining of faith, and all good things that doe follow faith?

A. **The hearing of the word of God preached.** Pro.29.18. Rom.10.14.

Q. What is the word of God?

A. **It is the will of God reuealed, needfull to be known to saluation, set forth in the holy Scriptures, and written in the bookes of the olde and new Testament.**

A. Are all things needefull for vs to know to saluation, contained in the holy Scripture?

A. **Yes: For God being full of wisedome and goodnesse, hath in them set downe whatsoeuer is requisite for vs to know** 2 Tim.3.15. 16.17.

know to saluation.

Q. How doe we know that the Scriptures are the word of God, and the will of God reuealed?

A. By many infallible notes, as by the puritie, the perfection, the antiquitie, the maiestie of them in plainnes of speech, and the consent of one part of Scripture with another, but especially by these two notes.

First, by the euidence of the Spirit
Ephes.1.13. imprinted in the Scripture, and perswading vs that they are the very word of God.

Secondly, by the power of them ouer the conscience, and the wonderfull effect of them being truely preached, wee see in experience they doe humble men, and
Heb.4.12. throw them downe as low as hell, and
1 Cor.14.24. 25. then raise them vp againe.

Q. What neede is there of hearing the word preached, seeing we may read it?

Deut.18.17. 18. A. For two reasons.

Rom. 1.16. First, because it is the ordinance of God, and his power to saluation.

Secondly, we haue neede to haue the word not onely propounded in grosse, but also

also expounded, rightly diuided, and applyed by the ministery of it, by such as are called to that office. Rom. 10. 14. Acts 8. 30. 31 2 Tim. 2. 15.

Q. What is the vse of the word of God preached?

A. In respect of Gods chosen it serues:

1. To breed faith in their hearts: and Rom. 10. 14. 17.
2. Then to encrease it. Rom. 1. 17.

In respect of the reprobate it serues thorow their owne corruption, as an occasion of their further damnation. 2 Cor. 2. 16.

Q. How must the word of God preached be heard, that it may be effectuall to saluation?

A. First, with an hungry heart, desiring it as the food of our soules. 1 Pet. 2. 2. Iam. 1. 19.

Secondly, with attention. Acts 16. 14.

Thirdly, mixing it with faith.

Fourthly, submitting our selues to it in feare and trembling, euen when we are sharply reproued. Heb. 4. 2. Isai. 66. 2.

Fiftly, hiding it in our hearts, that we may frame our liues and conuersations by it. Psal. 119. 11. Luke 11. 28.

Of

Of the Sacraments in generall.

Q. What other outward meanes must be vsed for the encreasing and confirming of faith?

Rom.4.11. Mark.9.24. A. The receiuing of the Sacraments, and prayer.

Reason. For by the Sacraments faith is quickned and strengthned, and doth more fully and comfortably apply Christ and his benefits vnto vs.

Q. What is a Sacrament?

A. It is an holy ordinance of God, which he hath appointed to be vsed in his Church, adioyned to the preaching of the

Gen.17.11. 1 Cor.11.22. &c. Galat.3.1. Rom.4.11. word, whereby Christ and his benefits are by such outward rites as he hath prescribed, signified, exhibited, and sealed to them that truely beleeue in Christ.

Q. What things are to be considered in a Sacrament?

A. These two things.

First, the parts of it.

Secondly, the agreement and proportion of those parts.

Q. What be the parts of a Sacrament?

A. These two; The signes appointed to

to be vsed: and the things whereof they are signes.

Q. How are those signes that are to be vsed in a Sacrament distinguished?

A. Thus: they are eyther representing signes, as the outward elements that are to be vsed in a Sacrament: or applying signes, as the actions that are to be vsed about those elements in the administration and receiuing of the Sacraments.

These wee shall see when we come to handle the Sacraments seuerally.

Q. How many Sacraments be there?

A. Two and no more: (namely) Baptisme, and the Supper of the Lord.

Q. Why be there onely these two Sacraments and no more?

A. First, because Christ the maker and Mediator of the new Couenant, ordained these, and no more, as seales of that Couenant.

And secondly, because we can haue no more inward grace applyed to vs, than Christ and his sauing graces, which are fully represented and sealed vp vnto vs in these two Sacraments. 1 Cor. 10. 1. 2. 3. & cap. 12. 13.

Q. What difference is there betweene Baptisme and the Supper of the Lord?

A. Besides the difference in the signes and sacramentall rites; there is this difference betweene them.

Baptisme is a Sacrament of new birth, of entrance into couenant with God, of incorporation & ingrafting into Christ, and of admission into the Church of God, and therefore we are once onely baptized.

Tit. 3. 5. Gen. 17. 11. Rom. 6. 3. Mat. 28. 19.

But the Supper of the Lord is a Sacrament of confirmation of Faith, of renewing Gods couenant with vs, and of ours with God, and of further nourishing of our soules to eternall life, and therefore we are often partakers of it.

2 Chron. 30. 6. 8. 1 Cor. 10. 2. 3. 4. 1 Cor. 11. 24. 25. 26.

Of the Sacrament of Baptisme.

Come we to the Sacraments seuerally, and first of Baptisme.

Q. What is Baptisme?

A. It is a Sacrament of the new Testament, wherein by the Ministers once washing with water, in the name of the Father,

Father, the Sonne, and the Holy Ghost, is represented and sealed to the right Receiuer the powerfull washing of the blood of Christ, & of the Spirit of Christ, and so his ingrafting into Christ, his new birth, and his entrance into the Couenant of grace. Mat. 28. 19. Ephes. 5. 26. Ioh. 3. 5. Gal. 3. 27. 1 Cor. 6. 11

Q. What be the parts of this Sacrament?

A. The signes appointed to be vsed in it, both representing and applying, and the things whereof they are signes.

Q. What representing signes be there in this Sacrament?

A. Onely one (namely) the outward element of water, set apart by the word of God and prayer to an holy vse. Iohn 1. 31. Acts 8. 36. 38 Ephes. 5. 26.

Q. What be the things signified by water in Baptisme?

A. The blood of Christ and the spirit of Christ. Eph. 5. 25. 26 1 Cor. 6. 11.

Q. How stands the proportion between the water in Baptisme, and the blood of Christ, and the Spirit of Christ?

A. Thus: as materiall water serues to wash away the filthinesse of the body, so the blood of Christ, that is, the force of 1 Iohn 1. 7. Ezec. 36. 25.

his death, and the spirit of Christ, serue to cleanse the soule of a right Receiuer of Baptisme from the filthinesse of sinne.

Q. What be the applying signes in the Sacrament of Baptisme?

A. They are the action of the Minister, and the action of the party baptized.

Q. What is the action of the Minister?

A. It is the action of washing, by dipping or sprinkling the body of the party baptized, with the element of water, in the name of the Father, the Son, and of the Holy Ghost.

Ephes. 5. 26. Acts 8. 36. Mat. 28. 19.

Q. What are the things signified by the Ministers washing, by dipping, or sprinkling of the body with the element of water?

A. These two.

First, a sprinkling of the soule of the party baptized, with the blood of Christ, to the washing away of the guilt of all his sinnes.

Acts 22. 16.

And secondly, a cleansing of his soule by the Spirit of Christ, from the filthinesse of sinne, which is his spirituall regeneration or new birth.

Tit. 3. 5. Rom. 6. 3. 4. 5.

Q. How stands the proportion between the

the outward waſhing by dipping, or ſprinkling with water, and theſe ſpirituall things?

A. Thus: as waſhing by dipping or ſprinkling with water, doth indeed cleanſe the body, and take away the filthineſſe of the body, ſo the blood of Chriſt (that is) the merit of his death applyed and receiued, and the Spirit of Chriſt being powerfull in the party baptized, doe indeede cleanſe the ſoule both from the guilt and from the filthineſſe of ſinne. Ro.3.24.25. Rom. 5.9. 1 Cor.6.11.

Q. What is the action of the party baptized?

A. It is twofold.

Q. What is the firſt?

A. It is the offering and the giuing of his body to be waſhed with the water of baptiſme, by the hand of the Miniſter. Act.8.39.

Q. What is ſignified by that offering and giuing his body to be waſhed with the water of baptiſme, by the hand of the Miniſter?

A. The conſecrating and giuing of himſelfe to the Lord, promiſing to beleeue all his promiſes, and to obay all his commandements, & vtterly to renounce

the flesh, the world, and the diuell, 1 Pet. 3. 21. there called the stipulation or interrogation of a good conscience.

1 Pet. 3. 21.

Q. What is the second action of the partie baptized?

A. It is the receiuing of the outward washing by water, as appeares likewise in the Eunuch. Acts 8. 38.

Acts 8. 38.

Q. What signifieth that receiuing of the outward washing by the water?

A. A receiuing of the inward washing by the blood of Christ, and by the spirit of Christ, the party baptized beleeuing in Christ, and repenting of his sinnes.

Mark 16. 16. Act. 8. 37. & cap. 10. 43. and 48. compared.

Q. Doth the inward washing alwayes accompany the outward washing?

A. No: though God for his part doe euer offer it at the present to all, yet onely Gods elect doe effectually partake of that inward washing, and that whensoeuer by the spirit and by faith they are united to Christ.

1 Cor. 10. 2. 5. 1 Pet. 1. 2. Gal. 3. 27.

Q. How farre forth doth Baptisme being effectuall to Gods chosen, clense them from sinne?

A. It clenseth them from the guiltinesse of all their sins, both originall and actuall,

1 Cor. 6. 9. 10. 11.

actuall, and as well committed after baptisme as before. 1 Ioh. 1. 7. Isai. 1. 18.

Q. What necessitie is there of being partaker of the Sacrament of Baptisme?

A. There is not an absolute and simple necessitie of it to salvation; for want of Baptisme when it cannot be had, doth not condemne, but the contempt of it when it may be had, yet that is a pardonable sinne: but there is a necessitie of Baptisme in part, and that in two respects:

First, in respect of Gods commandement, who hath inioyned vs to vse it.

And secondly, in regard of our weakenesse, who haue nede of all helpes that may strengthen our faith.

Q. Who are to be admitted to the Sacrament of Baptisme?

A. All such as be in the couenant in likelihod, or in the iudgement of Charitie.

Q. Who be those?

A. Either persons of riper yeares that ioyne themselues to the true Church of God, and make profession of the true faith of Christ. Acts 2. 38. & cap. 8. 37.

Of infants borne of Christian Parents, for infants of beleeving Parents are in the couenant of grace [a] according to the promise of God, [b] and the promise belongs to all beleeuing Parents.

a Gen.17.7.
b Acts 2.39.
1 Cor.7.14.

Of the Lords Supper.

Now to the other Sacrament, (namely) the Sacrament of the Lords Supper.

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament, wherein by the Ministers blessing and deliuering of bread & wine according to the institution of Christ, is signified, exhibited and sealed to the right Receiuer, the nourishment of the soule to eternall life, by the body and blood of Iesus Christ crucified, and so his further growth in Christ, and his further confirmation in the couenant of grace.

Mat. 26. 26. 27. 28. Luke 22.19. 20. 1 Cor. 11.23 24.25.26. 1 Cor.12 13

Q. What be the parts of this Sacrament?

A. The signes appointed to be vsed in

in it both representing and applying, and the things whereof they are signes.

Q. What be the representing signes in this Sacrament?

A. They are two, (namely) bread and wine blessed and set apart, by the recitall of the promises of God, and prayers used to that purpose, from their common uses to an holy use in the Sacrament, as appeares in the institution. Math. 26. 26. 27. 1 Cor. 11. 16

Q. What be the things signified by bread and wine in the Sacrament of the Lords supper?

A. The body of Christ and blood of Christ. 1 Cor. 10. 16.

Q. How stands the proportion betweene the bread and wine in the Sacrament of the Lords Supper, and the body and bloud of Christ?

A. Thus: as bread and wine serue by Gods blessing on them to preserue the naturall life, and to strengthen the body of man: So the body and bloud of Christ (that is) the merit of his death and benefit of his passion, serue to nourish and strengthen both the body and soule of the right receiuer of this Sacrament to eternall Psal. 104. 15. Ioh. 6. 54. 55 vers 48.

nall life. And for this cause Christ calls himselfe the bread of life.

Q. Why be there two representing signes in the Sacrament of the Lords Supper?

A. For two reasons.

First, that wee might know that in Christ we haue whole and perfect spirituall nourishment, and whatsoeuer is requisite to saluation.

Ioh. 6. 35. 54 55.

Secondly, for a more liuely representation of Christ his death and passion, in which his blond was separated from his body.

Ioh. 19. 34.

Q. What be the applying signes in the Sacrament of the Supper?

A. The action of the Minister and the action of the Receiuers of the Sacrament.

Q. What is the action of the Minister?

A. It is two-fold.

Q. What is the first?

Mat. 26 26. Mark. 14. 22. Acts 2. 42. & 20. 7.

A. The breaking of the bread and the powring out of the wine.

Q. What signifieth the breaking of the bread, and the powring out the wine in the Sacrament of the Lords supper?

A. The

A. The breaking of the body of Christ and the shedding of his bloud, that is, his enduring of infinite torments in his passion, both in his body and soule for Gods chosen. 1 Cor.11.24. Mark.14.24.

Q. How stands the proportion betweene the breaking of the bread, and the powring out of the wine in the Sacrament of the Lords Supper, and the breaking of the body of Christ, and the shedding of his bloud?

A. Thus: as the bread is broken and the wine powred out, that they may be receiued to the refreshing and nourishing of the body.

So Christ his body was broken and his bloud shed on the Crosse (that is) hee suffered infinite torments on the Crosse, that he might be receiued by true beleeuers, to the comfort & nourishing of their soules to life eternall. Isa.53.5.

Q. What is the second action of the Minister?

A. It is the giuing of the bread broken and the wine powred out, into the hands of the Receiuers, Mat.26.26.27. Mark. 14.22.23. Luk.22.19.20.

Q. What

Q. What is signified by the Ministers giuing of the bread broken, and the wine powred out into the hands of the Receiuers?

A. **Thus much: that God doth offer Christ his body and blood to all, yea, to hypocrites, and giueth his body & blood, indeede, to the right Receiuers of the sacrament to nourish their soules to eternall life.**

Ioh.6. 32.50 51. **For together with the signes God doth truly offer the thing signified.**

Q. How stands the proportion betweene the Ministers giuing of the bread broken, and the wine powred out into the hands of the receiuers, and the action of God, his offering of the body and bloud of Christ to all, & giuing of Christ his body & bloud to the right Receiuers?

A. **Thus: as the Minister giues the bread and wine to euery Communicant seuerally, so God doth offer euery one seuerally, and doth giue to euery right Receiuer particularly the body and blood of Christ, that is, the merit of his death and the benefits of his passion.**

Ioh.6.32. 1 Cor.10.16.

Q. What is the action of the Receiuer of

of the Sacrament of the Lords Supper?

A. **It is two-fold.**

Q. What is the first?

A. **It is the taking and receiuing of the bread and wine into his hand.**

Q. What signifieth the taking and receiuing of the bread and wine into his hand?

A. **A spirituall apprehending and receiuing of the body and bloud of Christ, (that is) the merit of his death by the hand of faith.** Ioh. 1. 12. cap. 6. 35.

Q. What is the second action of the Receiuer?

A. **It is the eating of the bread, and drinking of the wine, to the nourishment of the body.**

Q. What signifieth the eating of the bread, and drinking of the wine in the Sacrament?

A. **A spirituall feeding on the body and bloud of Christ, that is, an applying of the merit of his death by faith, to the comfort and nourishment of the soule to eternall life.** Ioh. 6. 56. 1 Cor. 10. 16 Ephes. 3. 17. 1 Ioh. 5. 10. 12.

Q. Is our feeding on the body and bloud of Christ in the Sacrament, onely spirituall

ſpirituall and not corporall?

A. Yes verily; though Chriſt his body and bloud be truly giuen and receiued in the Sacrament, yet they are not giuen
Ioh.6.63. and receiued corporally, but ſpiritually and ſacramentally.

Q. How may it appeare that Chriſt his body and bloud are not corporally giuen and taken in the Sacrament?

A. By theſe reaſons.

Firſt, we receiue the body and blood of Chriſt in the Sacrament, as the Diſciples of Chriſt did in the firſt inſtitution of it.

And the body and bloud of Chriſt were not corporally receiued by them, but only ſpiritually.

Seconoly, Chriſt his body is aſcended and taken vp into heauen, and the hea-
Acts 3.11. uens muſt containe him till the end of the world.

Thirdly, Chriſt hath but one body,
Heb.2.14. and that a true body, and ſuch as cannot
Mat.28.6.7. be in many places at once, and it filleth a
Luk.24.39. place whereſoeuer it is, and may be both
Ioh.20.27. ſeene and felt, &c.

Thus

Thus farre touching the substance of the Sacrament: Now concerning the Persons who are or may be partakers thereof.

Q. Who are to be partakers of the Sacrament of the Lords Supper?

A. All that haue béene baptized, and are of yéeres and sound iudgement, and able to examine and prepare themselues, that they may come vnto it worthily. Exod.12.26. 27. 1 Cor.11.27. 28.29.

Q. How ought euery Christian when he comes to the Sacrament of the Lords Supper to examine and prepare himselfe that he may come vnto it worthily?

A. Hée ought to search and trie himselfe, whether he haue in him those things that are required in euery worthy Receiuer.

Q. What are those?

A. They are fiue in number.

Q. What are those?

A. The first is an holy desire of the Sacraments and a chéereful comming to it. Deut.16.15. Psal.110.3. Rom.12.11.

For in all the duties of Gods worship chéere-

thæreſulneſſe is required.

Q. What is the ſecond?

A. The ſecond is a meaſure of ſound knowledge, touching the things and actions in and about the Sacrament and the vſe of them. Prou.19.2. 1 Cor.11.29

For without knowledge the heart cannot be rightly affected.

Q. What is the third?

A. The third is a true and a liuely faith in Jeſus Chriſt crucified.

For in the Sacrament Chriſt is repreſented to vs in no other eſtate, then that he was in when he was on the croſſe, as appeares in the firſt inſtitution. Math.26.26 27.21.

Q. What is the fourth?

A. The fourth is true and vnfained repentance.

For the heart or life, being defiled with any knowne ſinne, not repented of, it polluteth and defileth all the holy things of God to that party. Tit.1.15.

Q. What is the fift?

A. An vnfained and a godly purpoſe of amendment of life. Pſal.85.8. Pſal.119.106

Q. What is the ſixt?

A. A loue to God for his mercy, appearing

pearing in the great worke of our redemption, and a loue to all that beare the Image of God, and especially to such as are renewed according to the Image of God, in holinesse and righteousnesse, and are the members of Iesus Christ crucified. 1 Cor. 10. 16. 17. Ioh. 13. 34. 35.

For in this Sacrament we make open profession of our vnion with Christ, and with his Church.

Q. How ought euery Christian to behaue himselfe in the receiuing of the Sacrament?

A. With reuerence and sæmely gesture of his body, with diligent attention to that which is done, during the time of the whole action: and Psal. 5. 7. 1 Cor. 14. 40 Acts 1. 14. cap. 2. 46.

With a serious consideration of the things & actions vsed in the Sacrament. And a thankefull remembrance of the death of Christ. 1 Cor. 11. 26

Q. How ought euery Christian to behaue himselfe after the receiuing of the Sacrament?

A. He must endeuour vnfainedly to finde and feele the fruit of it in himselfe, (namely) an increase of faith in Christ, Iohn 6. 57. Iohn 15. 5

Gal.2.20. and of his loue to all Gods children. A greater measure of dying to sinne, and a
Marke 5.28 30. greater care to liue in newnesse of life. For none touch Christ with a true faith, but they receiue vertue from him.

Of Prayer.

Hitherto of the Sacraments: Now to the other meanes of increasing and confirming of faith (namely)

PRAYER.

Q. What is Prayer?

Phil. 4. 6. Dan. 9.8.9. 1 Sam. 1. 15. Psal. 42. 4. 1 Ioh. 5.14. Iohn 14.14. 1 Tim.2.1.2 A. Prayer is an humble, hearty, and holy request, made according to Gods will, and offered vp by faith to God in the name of Christ, for things needfull eyther for body or soule.

Q. What necessitie is there of vsing Prayer?

A. Prayer is necessary in foure respects especially.

Q. What is the first of those?

Psal.50. 15. Mat. 7. 7. 1 Thes. 5.1. A. The first is because God hath commanded it.

Q. What is the second respect?

A. The second is for the supply of our wants.

wants: For euery one wanteth many things, both spirituall and temporall, and where should we seeke for supply of our wants, but at the hands of God, the fountaine of all goodnes, the author and giuer of all good things. Iam. 1. 17.

Q. What is the third?

A. For the exercise of our faith, Mat. 6. 41. watch and pray, that is, be vigilant and carefull in the practise of this dutie, that yee may be stronger in faith, and enabled to resist the force of sinne.

Q. What is the fourth?

A. That we may enioy the Lords promise of helpe, deliuerance, protection, and spirituall graces and good things. 1 King. 8. 25. Mat 7. 7. Luke 11. 13.

Q. To whom must wee direct our prayers?

A. To God alone; euen to one God in Trinitie, and none other, and that for these reasons.

First, hee, to whom prayer belongs must be able & willing to giue vs whatsoeuer we pray for, but God onely is so. Gen. 17. 1. Psal. 115. 3. Ephes. 3. 20. Phil. 1. 4. 6.

Secondly, in him to whom wee pray there must be knowledge of our hearts.

Because prayer sometimes is (suspi-

Exod. 14.15 1 Sam. 1.13. rium cordis) but a sigh or secret lifting vp of the heart.

Acts 1. 24. Rom. 8. 27. But the Lord is the onely searcher of the heart.

Rom. 10. 14. Thirdly, prayer must goe no further then faith.

But we must beleeue onely in God.

Therefore to God onely must wee pray.

Q. In whose name must we pray?

Iohn 16. 24. A. In the name and mediation of Christ onely, and that for these reasons.

Heb. 4. 15. 16 First, we are commanded in the word of God, to pray to God in the name of Christ onely.

Iohn 14. 13. 14. 2 Cor. 1. 20. Secondly, in the name of Christ onely we haue promise to be heard.

1 Ioh. 2. 1. 2. Rom. 8. 34. 1 Tim. 2. 5. Thirdly, Christ is the onely mediator betweene God and man, both of redemption and intercession.

Gal. 4. 4. 5. Fourthly, in Christ alone wee are made the children of God, and haue libertie to call him Father.

Q. What is it to pray in the name of Christ?

A. It is to beseech God to heare our prayers, not for any thing in vs, or any other

other, but onely for the merits of Christ Jesus continually offered to him for vs. Dan. 9. 18. Heb. 10. 19. &c.

Dan. 9. 18. Heb. 10. 19. &c.

Q. In what manner must we pray?

A. For the right forming and framing of prayer three things are required.

Q. What is the first of those?

A. The first is knowledge and vnderstanding; we must know what things may lawfully be asked, and how God will haue them asked: we may not aske things simply promised, with condition, as spirituall things appertaining to eternall life and saluation: For temporall things, which are promised with condition, may we pray for absolutely or without condition.

1 Ioh. 5. 14. 1 Cor. 14. 15

Q. What is the second?

A. The second is an earnest desire of grace for the supply of our wants.

Psal. 143. 6. Mark 11. 24. Rom. 10. 1.

Q. What is the third?

A. The third is assurance to be heard, submitting our selues to the wil of God, for the time, and for the manner of granting our requests.

Mark 11. 24 1 Ioh. 5. 14. 15 Iames 1. 6. Psal. 55. 22

Q. Whereupon is our assurance to be heard, grounded?

A. On two things:

First, on the promise of God. Psal. 50. 15. Psal. 65. 2. and

Secondly, on the mediation of Christ. Iohn 16. 23. Heb. 4. 15. 16.

Q. What things must we pray for?

A. Onely for those things which concerne the glory of God, and our good in this life, and our everlasting saluation in the life to come, all which things are comprehended in that forme of prayer which Christ hath giuen vs, namely, Our Father which art in heauen, &c. set downe Matt. 6. from vers. 9. to the 14. Luk. 11. 2. 3. 4.

Q. What are the things there prescribed to be prayed for?

A. These fiue.

First, that Gods name may bee glorified.

Secondly, that he may rule and raigne in vs by his word and spirit.

Thirdly, that wee may both doe and suffer what he willeth, with willingnesse and chearefulnesse.

Fourthly, that hee would giue vs all things needfull for this life, and that we may depend and relye vpon his good prouidence,

uidence, for all the meanes of this temporall life.

Fiftly, that for his infinite mercies sake, he would forgiue vs all our sinnes, and receiue vs graciously into his fauor.

Sixtly, that he would be present with vs, with the power of his grace, and strengthen vs against all temptations vnto euill.

Q. For whom must we pray?

A. For our selues and for others. Psal. 50.15. Iam. 5.16.

A. May we pray for all other men?

Q. For all man-kinde, or all men, as they make one whole body together, we may not pray, but for others yet liuing in the world, of all sorts, places, and conditions whatsoeuer we may pray, vnlesse it be apparant that any one hath sinned against the Holy Ghost. 1 Tim. 2.1. 1 Ioh. 5.16.

Of gesture in Prayer.

Q. What gesture of body must be vsed in praying?

A. Such as doth best expresse and shew forth the inward reuerence, humilitie,

Mat.26.39. Luke 22.41. Ephes.3.14. 1 King.8.54. Lam.3.41. Iohn 17. 1. 1 Sam.1.10. 2 King.20.3. earnest desire and affiance of the heart, as casting downe the body, bowing of the knees, lifting vp of the hands and eyes to heauen, shedding of teares and such like.

Q. Are these gestures alwaies necessary in praying?

Luke 18.13. Psal.6.6. 2 Sam.7.18. Psal.143.8. 1 Cor.14.40 A. No: they are not absolutely and alwaies necessary, so that the heart be lifted vp to God, and nothing bee done against good order, and vnbeseeming the company with whom we pray, or superstitiously.

Q. In what place must we pray?

A. Prayer may be made in euery place it's not tyed now to any one place, more then to another in regard of holinesse; but onely in respect of order, as the publike place of meeting for the worship of God, best fitteth common prayers, and a priuate place best fitteth priuate prayer.

1 Tim.2.8. Mal.1.11. Ioh.4.20.21. Acts 21.5.

Q. When must we pray?

A. Continually and at all times. 1 Thess.5.17. Ephes.6.18. Luk.18.1.

Q. How must we pray continually?

Psal.55.17. & 92.2. A. Thus: either by set and solemne prayer, and that vpon set and solemne occasions, as at the beginning of the works

of

of our callings, at the receiuing of the creatures of God, as meate, drinke, and such like, or at our going to rest, or vpon a sodaine by a secret lifting vp of our hearts to God, according to the present occasion. Col. 3.17. 1 Tim.4.4.5 Nehem.2.4.

Q. Must set and solemne prayer be vsed only at set times, and vpon ordinary occasions?

A. No: it must sometimes be vsed extraordinarily, and we must somtimes set apart more then ordinary time, and giue our selues wholly to solemne prayer, as when we either feare some great affliction, or heauy iudgement to come vpon vs: or when it is already come on vs; or when we would obtaine some needfull grace eyther for body or soule. Psal.119.62. 164. Hosea 14.3. 1 Cor. 7.5.

Q. What help must we vse to make vs pray more earnestly on extraordinary occasion?

A. The exercise of fasting. 1 Cor. 7.5.

Q. What is fasting?

A. It is an abstaining from all sustenance of the body, and from all the delights of the sense for a time, that therby we may be fit thorowly to humble our Ioel 2.16. Ezra 8.21. Hester 4.16. Neh. 1.4.

selues,

selues, and more earnestly to seeke the face and fauour of God.

Now to the sixt Principle.

Touching the estate of man after he hath led a short life here in this world.

Q. After a man hath liued heere in this world for a time, what followeth?

A. Death.

Q. What is death?

A. It is the enemie of nature, or the end of naturall life, euen a separation of the soule from the body.

1 Cor.15.26

Q. Must all men die?

A. Yes verily, all, both good and bad, both the godly and true beleeuers, and the wicked & vnbeleeuers must die, saue onely such, as shall be found aliue at Christ his comming to iudgement, to them a change shall be in stead of death.

Psal.49.19. Psal.89.48. Eccles.2.16. Heb.9.27. 1 Cor.15.51.

Q. Death being a punishment of sinne, how is it that the godly & true beleeuers die, to whom all sinnes are forgiuen?

A. Death

A. Death to the godly and true beleeuers is not a punishment of sinne, but through the death of Christ, a good thing and a blessing of God, and that in three respects.

First, it giues rest to them, and deliuers them from all the painefull labours and miseries of this world; and hence it is called a sleepe. 1. Act. 7. 60. 1 Cor. 15. 18. 1 Thess. 4. 13. 14. Reuel. 14. 13.

Secondly, it is an vtter abolishing of sinne, and the accomplishment of their mortification. 2. Rom. 6. 7.

Thirdly, it is a passage and entrance, by which their soules enter immediatly into heauenly glory. 3. Eccles. 12. 7. Luk. 16. 22. & cap. 23. 43 Philip. 1. 23. 2 Cor. 5. 1.

Q. What followeth immediately on the death of euery man?

A. Two things.

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation. Heb. 9. 27.

Secondly, the conueyance of the soule immediatly by the power of God, and the ministerie of Angels, into a state either of happinesse or misery. Luk. 16. 22. 23.

Q. What shall follow after particular iudgement?

A. A day

A. A day of generall iudgement, at the
Eccles. 12.14 Mat. 12. 36. Acts 17.31. 2 Cor. 5.10. second comming of Christ, wherein all men that euer haue beene, are now, or shall be hereafter, shall be iudged, and euery one shall receiue according to his workes.

Q. When shall the day of generall iudgement be?

Mat. 24.36. Mark 13.32. Acts 1. 7. A. The time of it is vncertaine, no man can know or set downe the day, weeke, moneth, yeare, or age wherein it shall be: Christ himselfe as man in the dayes of his flesh had no expresse notice of it.

Q. Why is the time of that day of generall iudgement vncertaine?

1 Thes. 5. to the end of the 6. verse. A. That from the vncertaintie and sodainnesse of it, we might learne to be alwayes prepared and ready for it.

Signes fore-shewing the last Iudgement.

Q. What signes be there fore-shewing the last and generall Iudgement?

A. The signes fore-shewing it are of two sorts.

Some going before, and further off from the comming of Christ to iudge-

ment,

ment, and some nearer to his comming, and ioyned with it.

Q. What are the signes foregoing and further off from Christ his comming to iudgement?

A. They are these.

First, the publishing of the Gospell throughout the whole world. Mat.24.14.

Secondly, an apostacie and departure of most men from the faith, and from the truth of Religion. 2 Thess. 2.3. 1 Tim.4.1.

Thirdly, the reuealing of Antichrist the man of sinne and child of perdition. 2 Thess. 2.3. 4.8. 1 Ioh.2.18.

Fourthly, common corruption in the manners of men, with security and exceeding deadnesse of heart. Mat.24.12. 37,38,39. Luk.17.26. to the 30.&c 2 Tim.3.1.

Fiftly, great and greeuous calamities in the world and in the Church. 1 Thess. 5.3. Matth.24.6,7,8,9,10,11,24.

Sixtly, the calling of the Iewes to the faith of the Gospell. Rom.11.25.

Q. What are the signes neerer to the comming of Christ to iudgement, and ioyned with it?

A. The shaking of the powers of heauen, the darkning of the Sunne and Moone, the falling of the starres from heauen, Mat.24.29. 30.

heauen, the firing of the whole frame of
2 Pet.3.7.10.11. heauen and earth, and the dissolution of the whole world, which is called the signe of the Sonne of man.

Q. What shall follow after these things?

Math.24.30. Act.10.42. A. The comming of Iesus Christ, who shall be Iudge of the whole world.

Q. In what manner shall Christ come to iudgement?

A. He shall in his humane visible body sodainly like lightning breake forth
Act.1.11. Mat.24.27.30. 2 Thess.1.7. 1 Thess.4.16. Iude ver.14. Mat.25.31. through the heauens, and come in the clouds, with great maiestie and glory, with an infinite heast of elect Angels, and with the voyce and shout of an Archangell, and the trumpet of God, and shall sit downe on the glorious throne of iudgment.

Q. What shall follow after that Christ is set in his throne of iudgement?

Mat.25.32. Iude vers.6. A. The citing and presenting of all men both quicke and dead, and the deuils also before his glorious throne to iudgement.

Q. How shall all men be cited to iudgment?

A. By the voyce of Christ vttered by the

the ministery of Angels, euen by that shout and trumpet of the Arch-angell, which shall be so powerfull, as that it shall change the liuing in the twinkling of an eye, and cause all the dead to rise againe, euery one with his owne body, and euery part and parcell thereof. Ioh.5.25,28 29. Mat.24.31. 1 Cor. 15.52 Iob 19.26, 27.

Q. Shall the elect and reprobate be raised from the dead without any difference?

A. No: though they shall both be raised by the same almightie power and power of Christ, yet it shall be with this difference: The Elect shall be raised as members of Christ his body, by vertue of his resurrection: Iohn 6. 54. 1 Cor.15.20 22. 45.

But the Reprobate shall be raised by the power of Christ as he is a Iudge, and by vertue of Gods curse set downe Gen.2. 17. that that sentence may be verified on them.

Q. Shall the dead rise againe in the same bodies wherein they liued on the earth?

A. Yes verily, in the same bodies for substance, but altered in qualitie, and made immortall and incorruptible, and 2 Cor.5.10. 1 Cor.15.52 53.

able

able to abide for euer in that state, whereto they shall be iudged.

Q. What difference shall there be betweene the bodies of the elect, and of the reprobate being raised from the dead?

A. This difference.

1 Cor. 15. 43 44. 49. Philip. 3. 21. The bodies of the Elect shall be glorious, powerfull, free from all passion and suffering, and like vnto the glorious body of Christ.

Dan. 12. 2. Ioh. 5. 29. But the bodies of the reprobate, shall be on the contrary, full of vncomelinesse and vgly to looke on, agreeable to the guiltinesse of their consciences, and lyable to suffer extreame torments.

Q. How shall all men be presented before Christ his throne of iudgement?

Luk. 21. 28. 1 Thess. 4. 17 A. The elect shall with great ioy be caught vp into the ayre to meet the Lord.

Luk. 21. 26. Reuel. 6. 15. 16. 17. And the reprobate, with the deuill and his Angels, shall with extreame horror and confusion, be forced to come before him.

Q. What neede is there, that the dead should be brought to iudgement, seeing particular iudgement was giuen of them before, whether they be good or euill?

A. It

A. It is needfull for two causes.

First, because that first iudgement pertaines only to the soule, but the latter to the whole man, both to body and soule. 2 Cor. 5. 10.

Secondly, that that particular iudgement may be made manifest before all men, and that there may be a more manifest declaration of Gods iust iudgement. Rom. 2. 5.

Q. What shall follow after that all men and euill Angels are cited and set before the throne of Christ?

A. A separation of the elect from the reprobate. Christ shall then set the elect as sheepe on his right hand, and the reprobate as goates on his left hand. Mat. 25. 32, 33.

Q. What shall follow after that separation?

A. The act of iudgement, wherein the elect shall be first acquitted, and then by way of approbation shall ioyne with Christ in iudging of the reprobate, both men and Angels. Mat. 25. 34. Luke 22. 30. 1 Cor. 6. 2. 3.

Q. How shall Christ proceede in the act of iudgement?

A. Thus: he shall first examine and try euery mans particular cause, and

after tryall and examination made, giue sentence.

Q. How shall euery mans particular cause be tryed?

A. By his workes. 1 Cor. 3. 13. 2 Cor. 5. 10.

Q. Why shall men be tryed at the day of iudgement by their workes?

A. Because workes are open and manifest signes & testimonies either of faith or of vnbeliefe.

Mat. 12. 36, 37. Iames 2. 18.

Q. How shall mens workes be then made manifest?

A. Thus: the Lord who certainly knoweth all the thoughts, words, and workes of men, shall then by his mighty power so enlighten the conscience of euery one, as it shall perfectly remember whatsoeuer good or euill hee or shee hath done in the time of this life, the secrets of all hearts being then reuealed, and this is called the opening of the booke of conscience.

Reu. 20. 12. Rom. 2. 16. 1 Cor. 4. 5.

Q. How shall mens works being made manifest, be tryed whether they be good or euill?

A. Two wayes.

Q. What

Q. What is the first of those wayes?

A. The first is this, they shall be tryed by the Law of God, which hath beene reuealed to men, whether it be the law of nature only, which serues to leaue them Rom. 2. 12. without excuse, who neuer heard of Christ; Or the written word of GOD Rom. 2. 16. vouchsafed to his Church, as the rule of Ioh. 12. 48. faith and life.

Q. What is the second of those wayes?

A. The euidence of euery mans con- Rom. 2. 15. science bearing witnesse with him or against him.

Q. After tryall and examination of euery mans cause, how shall Christ giue sentence?

A. He shall according to the euidence of conscience, touching workes, giue sentence of saluation to the Elect, and sentence of damnation to the Reprobate, Mat. 25. 34. 41. adiudging them with the Diuell and his Angels, to the curse of euerlasting fire.

Q. Shall men be adiudged to saluation or damnation for the merit of their workes?

A. Sentence of damnation shall be giuen on the reprobate, they being out of

Christ for the merit of their workes.

Rom. 6. 23. Because their workes are perfectly euill, and deserue damnation.

But on the elect sentence of saluation shall be giuen for the merit of Christ, apprehended and applied to themselues by faith. And they shall be pronounced iust.

Iohn 5. 24. Iames 2. 18. Gal. 5. 6. Iohn 3. 26. Because their good workes though imperfect, doe approue their faith to be a true faith working by loue.

Q. After Christ hath giuen iudgement on the elect and reprobate, what shall follow?

A. **The execution of iudgement.**

Q. How shall iudgement be executed on the elect and on the reprobate?

A. **Thus: Christ by his Almighty power and commanding voice, shall send the reprobate with the Diuell and his Angels into hell, and bring Gods Elect into the possession of life & glory in heauen.** Mat. 10. 28. Mat. 25 46. After Christ hath said; Come yee blessed children of my Father, inherit the kingdome prepared for you from the beginning of the world: and depart from me yee cursed into euerlasting fire, prepared for the Diuell and his Angels: Then

Then it followeth, and these shall goe away into euerlasting punishment; but the righteous into life eternall.

Q. In what state shall Gods Elect be in heauen?

A. They shall enioy vnspeakable, vnconceiueable and euerlasting blessednesse in the kingdome of heauen. 1 Cor. 2. 9.

Q. How are wee to conceiue of that blessednesse, as the word of God hath made it knowne vnto vs?

A. Thus: that it shall be a most happy and a most blessed state, wherein the elect being most fully ioyned to Christ their head, shall enioy the presence of God, and shall see and behold the face and glory of God, and haue speciall fellowship with God, and God himselfe shall be to them thorow Christ all in all. Mat. 5. 8. Iohn 3. 2. 1 Cor. 15. 28 Reuel. 21 3. 23. 24. and cap. 22. 1, 2, 3, 4, 5.

Q. What be the parts of that blessednesse?

A. These two: eternall life, and perfect glory.

Q. How are we to conceiue of that life eternall?

A. Thus: it shall be such a fellowship with God, as that God himselfe shall

Iohn 14.19. 20.23. Col.3.3.4. 1 Ioh.4.15. be thorow Christ, life to all the Elect immediately quickning them by his spirit, and that for euer.

Q. What shall be the condition of that life eternall?

A. The condition of it shall be in two things.

Q. What is the first of those?

Isa.25.8. 1 Cor.15.54 Reu.7.16.17 & cap.21.4. A. This: it shall be free from all manner of miseries, and all manner of infirmities.

Q. What is the second?

Psal 36.9. Reuel.21.23 Reuel.22.5. A. It shall haue a full and perpetuall sufficiencie in it selfe of all good things, seruing to make a most blessed life, needing none of the meanes of this life.

Q. How are we to conceiue of that perfect glory in heauen?

A. Thus: it shall be a wonderfull and vnspeakable excellencie of the Elect, whereby they shall be euen as Christ himselfe, although vnequally & in a lower degree, yet aboue measure glorious, and in their soules and bodies in a farre more excellent estate then any heart can wish.

Luke 20.36. Phil.3.21. Coloss 3.4. 1 Iohn 3.2. Reu.21.11.

Q. What shall be the glory of the soules of Gods elect in heauen?

A. This:

A. This: they shall be endued with perfection of knowledge, wisdome, and holinesse. 1 Cor. 13. 12. Ephes. 5. 27. Reu. 3. 4, 5. Reu. 19. 8.

Q. What shall be the glory of the bodies of Gods elect in heauen?

A. This: they shall be endued with perfection of beauty, brightnesse, nimblenesse and strength. Mat. 13. 43. Luke 20. 36. Phil. 3. 21.

Q. What shall be the glory of Gods Elect in heauen belonging both to their bodies and soules?

A. This: they shall be as Princes crowned with crownes of glory, and raigning with Christ for euer, and triumphing ouer Sathan, Death and Hell, and haue possession of that new heauen and new earth, wherein dwelleth righteousnesse. 2 Tim. 4. 8. Reuel. 22. 5. Mat. 25. 34. Rom. 16. 20. 1 Pet. 1. 4. 2 Pet. 3. 13.

Q. Shall all Gods Elect haue the same degree of glory in heauen?

A. No: though euery one of Gods chosen shall receiue the full measure of glory, whereof they shall be capable, yet one shall haue a greater degree of glory then another. Dan. 12. 3. 1 Cor. 15. 41, 42.

Q. How shall a greater degree of glory be giuen in heauen, to one of

Gods Elect then to another?

A. **According to the greater measure of graces giuen, and the more faithfull employment of those graces, eyther in doing good, or in suffering for the truth of Christ, in the time of this life.**

Mat. 19. 28. 29. 2 Cor. 9. 6. and cap. 4. 17 Reu 7. 14. 15

Q. What shall be the fruits of both the parts of blessednesse, namely, of the eternall life and perfect glory?

A. **The fruit shall be twofold.**

Q. What is the first?

A. **Fulnesse of vnspeakable and euerlasting ioy.**

Psal. 16. 11. and 36. 8. Ioh. 16. 20, 22

Q. What is the second?

A. **The perfect and perpetuall seruice of God.**

Reu. 7. 15.

Q. Wherein shall that perfect and perpetuall seruice of God consist?

A. **In a continuall acknowledging of Gods vnspeakable mercy towards them in Christ, and in a continuall lauding and prayſing of his great and holy name.**

Reu. 4. 10. 11 Reu. 5. 12. 13 Reu. 11. 16, 17.

Q. After what manner shall Gods elect serue and worship God in heauen?

A. **By God himselfe immediately, needing neither Temple, Ceremony, Sacrament, nor any outward thing.**

Reu. 21. 22.

Of

Of the miserie of the *Reprobate in hell.*

Q. What shall be the state of the Reprobate in hell?

A. They shall haue vnspeakable, vnconceiueable, and euerlasting misery in the fire of hell. Mat. 23.41. 46.

For as neither eye hath seen, eare hath heard, heart hath conceiued, or tongue is able to expresse the ioyes of the Elect in heauen:

So certainely, neither eye hath seene, eare hath heard, or tongue is able to expresse the misery of the damned in hell fire.

Q. How doth the Scripture set forth that misery to vs?

A. By things terrible and fearefull and to be abhorred, as by shame and euerlasting contempt, by the worme that neuer dieth, by the lake burning with fire and brimstone, by fire that neuer goes out, by vtter darknesse, by weeping and wayling Dan. 12.2. Mar. 9 43.44 Math. 25 41. Reue. 19.20. & cap. 20.15. Mat. 8.12. & Mat. 13.42.

wailing and gnashing of teeth, and the like.

Q. How are wee to conceiue of that misery of the Reprobate in hell?

A. Thus, that it shall be a most miserable and a most wretched estate, wherin the Reprobate being for euer seuered from the comfortable presence of God, and glorious fellowship of Christ and his Saints, and hauing eternall fellowship with the Diuel and his Angels, shall feele the whole wrath of God vpon them.

Math. 7. 23. Luk. 13. 27. 28. Math. 25. 41. 2 Thess. 1. 9.

Q. What be the parts of that miserie of the Reprobate in hell?

A. These two (namely) eternall death and euerlasting shame.

Q. How are wee to conceiue of that death eternall?

A. Thus: that it shall be such a separation of the Reprobate from God, as that their misery shall be as a continuall death: wherein they shall be alwayes dying, and neuer dead, and this is called the second death and eternall perdition.

Reu. 2. 11. Reu. 21. 8. 2 Thess. 1. 9.

Q. What shall be the condition of that death eternall?

A. The condition of it shall be twofold. Q. What

Q. What is the first condition of it?

A. This: it shall be voide of all good things, and of all manner of comfort, and this is shadowed out by vtter darknesse, and by blacknesse of darknesse. Math. 22. 13. 2 Pet. 2. 17. Iud. vers. 13.

Q. What is the second condition of it?

A. This: it shall haue a perpetuall fulnesse of all euils, and all manner of miseries, without the least meanes of ease or remedy. Isa. 30. 33. Math. 13. 42. Luk. 16. 23. 24. &c.

Q. How are wee to conceiue of that euerlasting shame in hell?

A. Thus: it shall be a wonderfull vnspeakeable vilenesse of the Reprobate, whereby they shall be euen as the Diuell himselfe, aboue measure, odious & abhominable, and in their soules and bodies in a more base and vile condition then any mans heart can conceiue; they shall be as dogs. Isai. 66. 24. Dan. 12. 2. Reue. 22. 15.

Q. Shall all the Reprobate haue the same degree of wretchednesse and misery in hell?

A. No: although euery one of them, shall haue the full measure of miserie, whereof they shall be capable, yet one shall haue a greater degree of misery then another. Mat. 10. 15. & 11. 22. 24.

Q. How

Q. How shall some of the Reprobate haue a greater degree of miserie then others in hell?

A. According to the greater merit of their sinnes, either in respect of the number or quality of them.

Luk.12.47. 48. Math.23.14.

Q. What shall be the fruit of both the parts of that misery of the Reprobate in hell, namely, of eternall death and euerlasting shame?

A. The fruit shall be two-fold.

Q. What is the first?

A. Fulnesse of vnspeakable and euerlasting torment both of their soules and bodies. Iud. vers. 6. Reu. 20. 10.

Math.15.46 Luk.16.23. 24. Rom.2.9.

Q. What is the second?

A. A continuall and a most horrible and desperate weeping, howling and crying out in consideration of the happinesse of the Saints of God in heauen, which they shall see and enuie; and in respect of their owne endlesse misery and torment, out of which they shall haue no hope to escape.

Mar.9.43.44 Math.8.12. Math.13.42. Luk.13.28. Luk.16.23. 24.26.

And thus in part we haue heard what shall be the state of Gods Elect in heauen, and of the Reprobate in hell.

Q. What

Q. What is the principall end of the bleſſedneſſe of the Saints of God in heauen, and of the miſery of the Reprobate in hell?

A. **The glory of God, who in his eternall purpoſe and decrée, hath fore-ordained all things to his owne glory.** Pro. 16. 4. Rom. 11. 36.

Q. How are we to conceiue of Gods eternall decree touching men and Angels?

A. **Thus: that it is his frée appointing and fore-ordaining them, for a certaine and euerlaſting eſtate, for his owne glory.** Rom. 9. 22. 23. 1 Theſſ. 5. 9.

Q. What be the parts of that decree of God touching men and Angels?

A. **Two: Election and Reprobation.**

Q. What is election?

A. **It is the Lords frée ordaining of ſome both men and Angels to euerlaſting bleſſedneſſe, for the declaration and glory of his goodneſſe.** 1 Tim. 5. 21. Ephe. 1. 5. 6.

Q. What is Reprobation?

A. **It is the Lords frée ordaining of ſome, both men and Angels to eternall ſhame and diſhonour for the manifeſtation and glory of his iuſtice.** Rom. 9. 22. 2 Tim. 2. 20.

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